MYSTERIES AND REVELATIONS.

OR,

The Explication and Application of severall Extra-essentiall and borrowed Names, Allusions, and Metaphors in the Scripture.

BY

RALPH VENNING.

Mark 4. 11.

Unto you *it is given to know the* Mysteries *of the* Kingdom *of God; but unto them which are* without *all things are done in* Parables.

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To the Reverend my much Honoured Friend, Mr. GEORGE HUGHES, Preacher of the Word of GOD in *Plymouth*.

Reverend Sir,

IF Alexander *were ſo much engaged to* Ariſtotle, *as that it became a queſtion, whether he ought not more to him then to his Father* Philip; *and that onely becauſe he learnt him ſome* natural Philoſophy: *how much more am I obliged to you, whoſe* Miniſtry *God did principally uſe to teach me the knowledge of ſelf and Chriſt,* nature *and* grace. *Beſide the addition of many other* (not Common) *favors and pledges of your heart-love towards me, which ſtill and before me as* Memorial-Pillars *ingraven with this Motto,* Acknowledge with thankfulneſs, *I cannot forbear to mention, how after your long and ſore* travel in birth till Chriſt was formed in me, *your ſoul revived to ſee that a* Man-child (*and if I miſtake not*) *your firſt born in that* * *Countrey was delivered from the* belly of Hell *into the* lap *and* boſome *of* Jeſus Chriſt. *And as your pain was great till I was brought into the Faith, ſo your care was not little when I was brought in, to bring me up in the faith,* being gentle to me as a nurſe which cheriſheth her children: *yea and I can beare you witneſs, how you* exhorted, comforted, *and* charged me that I would walk worthy of God, who had called me to his Kingdome

Gal. 4. 19. — Joh. 16. 21

* Devonſhire.

1 Theſ. 2. 7 11, 12.

and glory, *I think I may truly speak it, & it will be no Hyperbole*, that you were so affectionately
1 Thes. 2.8 desirous of me for Jesus Christ, that you were willing to have imparted to me not onely
2 Cor. 3.1 the Gospel, but your own soul also, because I
2. was dear unto you. *But* need you any Epistle
1 Cor. 4.15 of commendation from me? *No.* Yet I am your Epistle to be known and read of all men. *For* though I had ten thousand instructers in Christ, yet but one father; for in Christ Je-
Philem. 19 sus you have begotten me through the Gospel. *And I cannot but acknowledge to you. (that which* Paul *could claim from* Philemon *as his due)* I owe you not this only, but my selfe besides.

Sir, *duty (which is nothing else but a* Tie *to something* due*) hath drawn this from me. And for an* earnest penny *to you, and a* witnesse *to the world how much I am yours, I have Dedicated this little Book unto you; which that it will be entertained by you, as tis intended by me, is not doubted by*

Sir,
Your own Son in and according to
the Faith of the Gospel.

RALPH VENNING.

To

To the Reader.

Courteous Reader,

THat it is ſaid of Scripture, *that it is deep enough for an* Elephant *to ſwim in; and yet ſhallow enough for a* Lamb *to wade through*; *I have thought it ſafer to wade then ſwim*: *for having ſeen many an* Elephantine *wit ſwallowed up in the depth of* Scripture-myſteries, *I durſt not adventure into the bottomleſs Ocean*; *the* unſearchable *ſecrets which lie hid therein, eſpecially being taught* μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. *It's Engliſhed,* Rom. 12. 3. *And I confeſſe that the meaſure of my faith would not* (could not) *lanch into the deep, but contents it ſelf to wade in the ſhalloweſt places, which I found ſo deep that the water had run over my head had not* the Spirit of God which moveth on the face of the waters, *held me up by the chin. I ſee there are* δυσνοήτα, *things hard to be underſtood, which I ſhall admire in the* Myſtery, *till I ſee them in* Revelation. *Such as I have I freely give, having freely received: for I think that among the Saints, as* all things were, *ſo* all things (*eſpecially the diſcoveries of God*) ſhould be common. Talents *muſt not be* napkin'd *up*; Revelations *muſt not be* ingroſſed; graces *muſt not be* monopolized *and locked up in private breaſts*; Light muſt not be hid under a Buſhel: *for* cum grano ſalis *the verſe will paſſe.*

Gen. 1. 2.

Acts 2. 3.

Mat. 10. 8.

Acts 4. 32.

Mat. 5. 15.

Scire tũ nihil eſt, niſi te ſcire hoc ſciat alter.

Let that be.

Thy knowledge's of no use unless thou show
To other men what thou thy self dost know.

Job. 31. 17. *I would not therefore eat my* morsels *alone, but shall willingly keep* open house *and make them common to all commers, and shall rejoyce to have all the world* fellow-commoners, *to take their part and dip in the same dish with me. That which I have to set on the* Table *is a dish of names, which though for their outside they look like* dry bones, *yet within they are full of* marrow *and* sweetness. *I have broken some of them up that they might be* edible, *and do here present them to the world to see and taste if they be not so. I have at this time made choice only of a few, most of which I have illustrated with such* Epithites *as the Scripture it self gives them. Much more might have been spoken to all, both for explication and application, wherein they are* parallel; *as also concerning the disparities and disproportions, either in* excess *or* defect. *But this for an Essay may suffice. That I have consulted others both dead and living, and received some assistance from them, I willingly acknowledge; for I would not in the least* own *that for* mine *which is* not mine own.

Thus, Courteous Reader, *thou hast an account of what I have done, and why? I know not what to adde, but to promise thee my prayers, and to request thee for thine to God for a blessing, that it may bring Glory to him, and Good to thee, which is all that is aimed at by*

Thy Friend and Servant in and
for Jesus Christ,

RALPH VENNING.

Mysteries and *Revelations*, concerning *God* and *Christ*, or *God* in *Christ*.

I. *God and Christ, and God in Christ is called a Father*, Isa. 9. 6. Eph. 1. 3.

Father.

The Mystery.

1. A *Father doth beget children.* And hence 'tis that *Fathers* are called *Fountains*, Prov. 23. 22. because that out of their loyns as from a Psal. 68. 26. well-spring, the seed scaturiates and flows forth. A *Father* is also called a *Root*, Mat. 3. 10 to the root, that is to *Abraham*. because from him the children spring up as so many branches.

2. *Fathers name their name upon their children.* This is and was usual; as appeareth Luk. 1. 59, 60, 61. from what *Elizabeth* her cousins told her when she called her sons

The Revelation

1. *God in Christ hath begotten us.* God is 1 Pet. 1. 3. the *Fountaine* from whom our being and well being springs forth. Wee are his off-spring; the issue of the word of his mouth. God in Christ Acts 17. 28, 29. is the *Root* which beareth us, in which we Rom. 11. 18. stand and grow. We are the begotten of God in Christ.

2. *God calls all his children by his Name.* He put his own name Num. 6. 27. upon them, and *Christ* Rev. 3. 12. names his name upon them also. And hence 'tis (I suppose) that God

sons name *John*. So *Jacob* would have *Josephs* sons named after his and his fathers name. Gen. 48. 160

3. *Fathers are very tender-hearted to their children.* Hence they have the name of fathers; because of the propensity of their wills, and the propitiousnesse of their good wills to them: they carry them in their bosomes as nurses; His *Father* loveth him. A *Father* pittieth his child; He is full of bowels toward his children: all which are expressions of much affection, and denote the setting of the heart upon children. אב ab אבה Num. 11. 12. Gen. 44. 20. Ps. 103. 13.

4. *Fathers defend their children* from wrong & injury. The Ancients did express this fatherly care *Hieroglyphically* by the fish *Glanis*, that is very industrious and diligent in hiding her spawn

God is so *jealous* for his people, because his Name is upon his people, and he doth it for his Names sake.

3. *God in Christ is very tender-hearted to his children.* He sets his eye and his heart upon them. God suckles his children and milkes many a drop of love from his breast into their mouths. He dandles them upon his knees, embosomes them in his very heart. He loves them, he pities them, his bowels do yerne towards them. He smiles on them, and falls on their necks to kisse them. So kind is their Father. Ps. 103. 13 Isa. 63. 16. Jer. 31. 20. Luk. 15.

4. *God doth protect and defend his children* from Satan, Sin, the World, and wrath to come. He hides them in the hollow of his hand, and covers them with his *wing*. He is Psal. 57. 1.

a

spawn and covering it; thereby to keep and preserve the young ones from being made a prey.

5. *Fathers do maintaine their children, and finde them meat, drink, and cloathes.* They do not give them stones instead of bread, nor Serpents for fish, but meat to live on. Neither doe they suffer them to go naked, but cloathe them as becommeth children.

Mat. 7. Ἄρτος ἐπιούσιος.

6. *Fathers do teach and instruct their children.* And that

Prov. 4. & 3. 1.

1. By admonition.
2. By correction.

Both which are not onely expedient, but for the most part necessary to the tutoring and discipline of

Heb. 12. 6, 7.

a *Sanctuary* to them to defend them from wrong. *He that toucheth them, toucheth the apple of his eye, &c.*

Isa. 8. 14. Zach. 2. 6.

5. *God in and by Christ maintaines his children.* Hee leads them into his banque-queting-house; sets his sweet meats before thē; feeds them with the *Kidneys* of wheat; makes them a feast of fat things, with wine on the Lees well refined; and *sauceth* all their meat with love. He clothes them with wrought Gold and Needlework, with the white Linnen of Christs righteousness, and *embroiders* it with all graces.

Cant. 2. 4. Deut. 32. 14. Isa. 25. 6. Psal. 54. 13, 14.

6. *All Gods children are taught of God.*

Isa. 5[illegible]

Both by { admonition and correction.

And indeed the Saints learn most of their *experimentall* knowledge under the rod in the School of correction,

Rom. 5. 3, 4.

of children. And the same word both in *Hebrew* and *Greek*, which signifies to instruct, signifies also to correct. *To instruct by correction, and to correct for instruction.*

2 Cor. 12. 14. 7. *Fathers provide for their children.* They lay up for, and leave to their Children estates, portions, and inheritances. *Abraham* gave an inheritance to *Isaac*; and Gen. 25. 5, 6. to his children by *Keturah* he gave gifts. Josh. 15. 19. And *Caleb* gave to his daughter the South lands, and also upper and neather Springs of water.

rection. Admonition teacheth them to believe by what they hear; but correction by what they see and feel. *They are corected for instruction, and they are instructed by correction.*

7. *God gives his children rich portions.* All things for this life, & that which is to come God gives them all his estate, that is, *Heaven* and *Earth*; and though they be as if they had *nothing*, yet they possess *all things*; God, Christ, the Spirit is their portion; their lines are fallen in a wealthy place, for they are joynt heirs with Christ. 1 Tim. 6. 17. Pf. 16. 6. Rom. 8. 17.

The disparity *between* God *and* Fathers: *or the* transcendency *of* God, *and* deficiency *of* Fathers.

1. *Fathers doe sometimes* (having their hearts hard'ned and their bowels straight'ned by sin) *for*

1. *But God doth never forget his people.* He is always a Father that loves, takes care, and pro-

Isa.63.16 *forget & neglect their children. Abraham* may be ignorant of them, Isa.49.15 and *Isaac* may not know them. The mother (*and the Father also*) may forget the fruit of the womb, and the seed of the loines, and become Lam.4.3 cruel as the *Ostrich* in the wilderness.

2. *Otherwhiles Fathers doe cocker their children*, and spoyle them by being fond of them. They spare the rod, and spoil the child.

3. *Fathers* (when they instruct their children) *can onely speak the word to them,* Matth.21 28,29. *they cannot speak it into them.* 'Tis not in their power to mend them by speaking to them; they leave the heart unreformed. They may charge them not to offend, but cannot keep thē from offending; as 1 Sam.2. 23,24,25 doth appeare by the sons of *Eli*.

4. *Fa-*

provides for them. God lets their sinnes Jer. 31. 34. slide out of his memory: *He will remember them no more*; but as for them, they are ever dear & precious in his eye. God will never be unmindfull of his people, never *leave them to the wide world.*

2, *But God never cockers his people.* God is not fond of them. He knows how and when to strike them, as wel as he doth to stroake them.

3. *But God* (when he instructs his people) *doth not only deliver truth to them, but them to the truth.* He speaks them to be &do, as they ought to be &do. He writes his Jer. 31. law in their heart, and as he would have 33. them, so he makes them. He changeth the heart by his words speaking. He chargeth them not to offend, and keepes them from offending.

4. *But*

4. *Fathers cannot provide an equal portion for all their Children.* they cannot give all to all; they usually give their heir the most and serve the rest like *younger brothers*, who must shift for themselves, and live by their wits, by their Swords, &c.

4. *But God divides to all alike, he gives all to all.* God gives the least member, the youngest child as great a portion as he gives to the head and heir himself, for they are all *coheires* with Christ, and have all the same kingdome, glory, heaven, and happinesse. Rom. 8. 17.

5. *Fathers are but for a time*; they goe hence, and are seen no more. *Fathers are but sons of yesterday, and* to morrow return to their mothers womb, the grave.

5. *But God is a living God*, even *to eternity.* He is father of eternity, in eternity, and to eternity; he was, is, will be, and cannot but be God.

II. *God and Christ, and in Christ, is called a Fountain*, Jerem. 2. 13. Zach. 13. 1.

Fountain.

The Mystery.

1. A *Fountaine is the spring and head of waters.* 'Tis the womb in which waters are conceived, and from whence they issue and stream forth Gen. 7. 11.

The Revelation.

1. GOd *is he from whom* as from a Fountain) *flow all our Rivers of joy and consolation.* God is the spring, the beginning, the rise, the head, of

forth. A fountain is the rise & beginning of waters.

2. *A Fountain denotes abundance & fulness.* Oh that mine head were a fountain of tears, that is, full of tears, that I could weepe abundantly. A fountain hath plenty of waters. 'Tis very unusual to finde Fountains without water:

Prov. 8. 24.
Ier. 9. 1.
Lev. 11. 36.
Ier. 14. 3.

3. *A Fountaine is* (not onely capacious but) *tenacious also?* for the place which contains the *vapors* is very dense, hard and well compact, lest the water should too *prodigally* diffuse it selfe and so evaporate. A Fountaine retaines the water, and lets it goe forth onely at some certain passage:

4. *A Fountain* (when it

of all thee waters of life.

2. *God and Christ hath an abundance*, yea all fulness of grace, of holiness and righteousnesse in him. He hath not onely a few drops of grace and consolation, but is an *Ocean* of both; contains a whole Sea of goodness within himselfe; Infinite fulness which knowes no height, nor depth, nor bredth, nor length. His mercies never faile.

Eph. 3. 19.
Col. 1. 19.
Lam. 3. 29

3. *God doth* (not onely containe, but) *also retain the waters of life.* God holds them in the hollow of his hand; they are bound up in the boundless being of God, and cannot go away from God, but onely thorough one passage, and that is Jesus Christ.

4. *God* (through Christ

it hath vent given) * *casteth forth the waters.* Hence the water is called * living water from the motion and bubling forth. Fountains are so *pregnant* and *big-bellied* with waters, that they seem to be in sore travel til they be delivered, & have found a *meatus*, a veine, a passage through which they may scaturiate to water the world.

Jer. 6. 7. * *Standing water is dead.*

עין *An eye.*

5. *Fountaines do alwaies empty themselves into the lowest places.* They love to glide in the *valleys* of the Earth.

Psal. 104. 10.

6. *Fountain-water is common to all*, and 'tis to be had freely without paying for it. It was a time of great misery when they paid for their waters, Every man may come to the Fountain.

Lam. 5. 4

7. *Fountains yield pure and unmixed water:* Christ who is the Fountain-mouth) *is alwaies casting abroad his waters*: his heart is alway flowing and running forth. His bowels are so full of goodnesse, mercy, and love, that he seems restlesse till he be (through Jesus Christ) pouring out the waters of life upon his people. He is alwaies diffusing, imparting and giving forth himselfe & his Saints.

עין

5. *God filleth the humble, and walketh in the lowest of hearts.* Mountainous spirits are resisted, but valley spirits are watred.

Isa. 57. 15.

Jam. 4. 6.

6. *The water of life* (which flowes from the fountain of Gods breast) *is common to all.* 'Tis cōmon salvation, to be had without money, or without price. God doth not sel his waters, but gives all freely.

Jude 1.

Isai. 55. 1.

7. *Gods water is pure and purifying*; cleare, and

ter. *Dulcius ex ipſo fonte petuntur aquæ.* Fountain-water is clear, fair, and without mud.

8. *Fountaines are* Cant. 4. 15 *pleaſant and delightful.* A fountaindoth much adorn and beautifie a place, and adde very much to its pleaſantneſſe.

Lam. 3. 12 9. *Fountains do not yield freſh water and ſalt*, freſh water and bitter; well and ill reliſhed water doth not proceed from the ſame fountain.

Iſa. 58. 1. 10. *Fountains are ſeldom dry, their waters fail not.* They are always ſpending, but never ſpent. They are like the barrel of Meale, and the cruſe of Oyle, that did not waſt in uſing, *They never give out all, though they be ever giving out.*

and clarifying. There is no mudde among Gods water, 'tis *Cryſtall* and faire indeed; ἄριστον μὲν ὕδωρ, fame better then wine.

8. *At Gods right hand* (that is, with Chriſt) *there are pleaſures and delights for evermore.* Therefore Chriſt is called a fountain of gardens. Pſ. 36. 9. Cant. 4. 15

9. *There is no ſalt, tart or brackiſh humors among Gods waters*; nothing bitter, nothing ill-taſted flows from God, but every drop is *Honey-ſweet.*

10. *Gods breaſt is always full, though he give ſuck every day.* Though his waters flow forth in ſuch abundance, yet his Ciſterns are never empty. Gods water is alway living; that is, flowing. Though we ſpend upon God, he is not ſpent by us; he is as full after as he was before. *He hath not the leſs when he gives us all.*

Though

Though Fountains hold forth much, yet they hold not forth all of God; herein they fal short.

1. *FOuntains are beholding to something without them* (either sea or vapors) *for their Water:* though it be there conceived and formed, as in the womb, yet the seed is from without.

2. *These Fountains cannot give life,* though they help to maintain life; neither can they restore life to the dead.

3. *These Fountains cannot fill and satisfie.* Though a man drink of them, he is still thirsty. Joh. 4.13.

4. *These fountains may be filled and stopt up,* and so yield no water: as the well which *Abrahams* servants had digged. Gen. 26. 15.

II. *BUt God is beholding to none; he is in himself, and of himself.* God is independent upon any (being superintendent over all his creatures:) God takes in nothing from without.

2. *But God is a fountain of living water, that is, life-giving;* and there is nothing better to recover a poor fainting or dying soul, then Gods *Aqua vitæ.*

3. *But Gods water satisfies the drinker.* He that drinks thereof shall never thirst more. Joh. 4.14.

4. *But God will not, cannot fail of his fulness or freeness.* Neither can he be stopt up by any *Philistins* from watering his people.

III. God

III. *God and Christ, and God in Christ is called Light*, John 1.5. John 1.9.

Light.

The Mystery.

1. *Light of all the Creation was the first creature:* All Gods words end in works, and the first word that God spake was, Let there bee light, and it was so. The first word made the first being, *viz.* Light.

Gen. 1. 3

2. *Light is one of the chiefest ingredients of all beings.* The less of light there is in any being, the neerer it approacheth to nothing. The more light any being hath, the more excellent, usefull and precious it is. Among stones the most *Diaphanous* and *Lucid* are most precious; and 'tis in this that one Star *exceeds* and *excels* each other in glory.

1 Cor. 15. 41. διαφέρει so read in Luke 12.7

3. *Light imparts it self.* 'Tis of a spreading

The Revelation.

1 *God is the first and beginning of all beings.* The first, not as if God at any time began to bee; but because all beings succeed him. They are but *second beings*, flowing from God the first being.

Ἀρχὴ Rev. 1. 8

2. *God in Christ is he of whom, by whom, and in whom all things are what they are.* The losse of God, the less of being; for, if *out of* the creature you *substract* God, the *remainder* will bee nothing. And this is it which makes the Saints the most precious creatures, because they are fullest of *Light*, that is, God in Christ.

Col. 1. 16, 17.

3. *God is of a communicative nature.* He

Omne bonum est diffusivum.

ing nature. It doth not contract and confine it self within it self, but is diffused through the whole Universe.

Job.36.30
Hosea 6.5.

4. *Light imparts it self freely.* It is not brought by attractives, but comes of its own free motion.

5. *Light imparts it self suddenly.* 'Tis almost in an instāt, in an unconceivable time as 'twere, *in ictu oculi*, in the twinkling of an eye, disperſed from one ſide of Heaven to another.

6. *Light imparts it ſelfe in abundance.* It doth not ſtay in the *eye-lids* of the morning, in dawning and twilight, but ariſeth more and more to perfect day.

Prov.4.13

7. *Light imparts it ſelf to all.* It fills every eye. The Sun ſhines on

Math. 5. 8.

gives foth himſelf to, and makes all the creatures participant of his goodneſs. God doth not keep in, but gives forth his goodneſs.

4. *God gives not by conſtraint or of neceſſity, but willingly.* He is ſuch a giver as he loves a cheerful giver; not induced by any argument, but his own will and pleaſure.

5. *God gives forth himſelf in a moment.* He no ſooner ſaith to nothing, *Let it be*, but it becomes ſomthing: Creatures are no longer in making then God is in ſpeaking the word.

6. *God gives forth his fulneſs to his people.* Joh. 1. 16.
Fulneſſe of light and wiſdom of all grace, till they come to their Ephes. 4. 13.
noon-tide of a perfect ſtature in Chriſt Jeſus. Joh. 1. 9.

7. *Chriſt enlightneth every man that commeth into the world.* All with

on the just and unjust. It is not confined to this or that man, but is common to all.

8. *Light imparts its self irresistibly*: makes way for it self by dispelling, scattering, and breaking through darkness.

9. *Light suffers no breach.* It abides whol though the aire be divided.

10. *Light abides pure, though the aire be corrupted.* Light admits not of corruption; it is not infected, though it look into all filthiness; though it touch pitch, 'tis not defiled;

16. 2 Cor. 6. 14. Light hath no communion with the filthiness of darkness.

4. 9. *Nihil est actu visibile.* 11. *Light makes all things visible.* It discovers all things to us. We could not see, our eyes would do us no good but for the light.

12. *Light*

with reason, som with grace. He holds forth his light to every one, and offers it to any poor sinner.

8. *God makes way for himself in the hearts of sinners.* He dispels and breaks all the works of darkness to come into souls.

Though be resist he worke irresistibly

9. *God cannot be broken nor divided*, though all creatures (wherin God is) were shattered in pieces and *crumbled* into their first *atomes* of dust.

10. *God is pure*, though the creatures in and with which he is, be infected. Sin cannot touch God. Though he know it, see it, and order it, yet he is not defiled by it.

11. *God is the light, by which we see light.* God reveals himself & his Son, and us & our sin to us, which we should not know *aright* but for the light of God.

Psal. 36.

12. *Light brings heat with it.* All Light hath some degrees of heat with it, it heats by rarifying and attenuating the matter.

Sic Philosophantur

13. *Light helps motion, the day is a time of working.* With the light creatures arise to their severall imployments; and when light departs, they (excepting beasts of prey) retire, & are stil.

Psal. 104. 23, &c. John 9.4.

14. *Light is very comfortable.* Darkness and sadness are companions, so are light and joy. *Diogenes* the *Cynick* priz'd the light, the Sun-shine above any thing. *Alexander* could give him Light is a sweet, a pleasant thing, and therefore put for all kinde of prosperity and happiness; and when *Job* would have the day of his birth cursed, saith he, *Let there be no light in it.*

Eccl. 11.7. Isa. 60.20 Job 3.4.

15. *Light is the beauty and ornament of the world.*

12. *God enlivens as well as enlightens.* He heates and enflames hearts. The light of God rarifies, attenuates and softens the hearts of men.

13. *The light of God doth much help and facilitate the creatures.* And none doe work for God, but they who are enlightned by the light of God.

14. *God is our comfort.* He onely refresheth & rejoyceth poor dejected and sorrowful souls. To be without God, is to be under a curse, and miserable. To be without God, and in darkness, is all one. To be enlightned and to be with God, is our happiness & *Paul* concludes all in this, That the Saints may be filled with a spirit of Revelation, & have the eys of their understanding enlightned.

1 Pet. 2. 9, 10. Eph. 5.17, 18.

15. *God in Christ is the beauty & ornament of*

world. It is that which makes all things shew so lovely & amiable; the fairest and most lovely objects, if set in the dark, afford no pleasure, no delight nor contentment at all.

16. *Light is homogeneal.* Every twinkling of light is light, 'tis throughout like it self, that is, Light.

of Heaven and Earth. For God & the Lamb is the light thereof. Heaven would be but an obscure place if God and Christ were not there. God in Christ is the joy of joyes, the beauty of beauty, the sweet of sweetness, the glory of glory. There is no contentment where God is not. Revel. 21.

16. *God is all God.* God is God in all, God beyond all, and God without all, and there is nothing in him but God. Quidquid est in Deo est Deus.

Hitherto you have seen wherein God is as light; now you shall see wherein light is not as God.

1. *Light is a creature,* 'tis a made thing. It may be said of light, it was not.

2. *Light* (as some, & they Philosophers of no small name, affirm) *is a body*; yet of all bodies the neerest a spirit. 'Tis a spiritual body. Saltem spiritale.

3. *Light*

1. *But God is Creator.* God was not made, but ever was God. It cannot be said he was not.

2. *But God is a spirit*; that is, such a being as never eye saw, nor ear heard, nor hath it entred into the heart of man to conceive what he is. Joh. 4. 2

3. *But*

3. *Light discovers things obvious to the eye.* It cannot enlighten the inward man.

4. *This Light must finde a visive faculty, or else a man cannot take it in.* This light doth not give eyes, but objects to the eyes; it doth not make a blind man to see.

5. *This Light hides Heaven from us.* It vailes from our eyes the glorious *Canopie* of Heaven, the beauty of whose glittering stars wherewith Heaven is *enameled and bespangled*, cannot be seen in the light.

6. *This Light gives way to darkness.* It doth sometime lie wrapt up under an *Eclipse*, this *day* is sometime *benighted*.

7. *This Light shall have an end.* There is a time for light, and light is but for a time. There wil be an eternity of *time*, that is duration, when this light

9. *But God enlightens the hidden man of the heart.* Gods light reveales both his secrets and ours.

4. *But God gives the eye as well as the object to the eye.* He makes the blind to see by his light. He gives the *Organ* as well as the Object, or the *medium*.

5. *But the light of God opens the very Palace, yea the Presence-chamber of Heaven, that is, the bosome of God to us.* The light of God darkens onely these lower *visibles* which are not worth a *glance* or a *cast* of a Saints eye

6. *But* (as to God both night & day are alike, so) *he is alike light, night & day.* He never lies *vail'd* over with any *shadow*.

7. *But God shall never have an end.* God shall never cease; though he be *Omega* & the last, yet he will be everlasting. God will not be at an end,

at

light shall be muffled up in darkneſſe and never shine againe; this Sun shall set and rise no more. This *light was in darkneſs from eternity, and shall be in darkneſs to eternity.*

at the end of the world. God ever was, God ever is, and God ever will be. *From eternity God was, in eternity God is, and to eternity God will be.*

IV. *God and Christ, and God in Christ is called a Rock*, 2 Sam. 23. 3. 1 Cor. 10. 4.

Rock.

The Mysterie.

1. *A Rock is a firme and sure foundation.* Soft stones will not bear a superstructure, nor endure the beating of a tempest. Therefore Christ calleth him a wise builder, who builds his house upon a Rock. Such a house stands it out against stormes, because founded on a Rock, a firme place. Soft stones *as were they of Carthage*, will not nay cánot stand it out

Per Saxum fœderis firmitatem notabant Antiqui.

Mat. 7. 24.

Luke 6: 47.

2. *Rocks yield shade against the heat*, & keep off the scorching of the Sunne from them that lye under

The Revelation.

1. *God in Christ is a sure and firme foundation.* If a man lay the structure of his salvation upon this *Corner-stone*, all the rage of Hell cannot subvert it, nor beat it down. He that believs on, that is, commits himself to this *tried Corner-stone*, shall never be confounded. God will make the roaring waves his *ludibrium* and scorn.

1 Cor. 3. 11.

1 Pet. 2. 6

2. *The Rock Christ Jesus can shade a man from the wrath of God.* He can keep a soule from being *sin-burnt*,

der them, that they be not *Sun-burnt*. Oh how great a mercy is the shadow of a great rock in a weary land!

Isay 32.2.

3. *Rocks are places of height and eminency*, from whence we take pleasant prospects, & see afar off; saith *Balaam*, from the top of the Rocks I see him, and from the hills. The Eagle makes her nest on high, shee dwelleth in the *Rock*.

Num.23.9

Job 38. 28,29.

4. *Rocks are strong, and thereby places of security*. They are *Cannon-proofe*, and can stand it out against all batteries, and prove themselves impregnable. They that were in distress hid thewselvs in Rocks; and *David* for security came into a *Rock*.

Sam.13.6 Sam.23. 5.

5. *Rocks are very durable, permanent and lasting*. They do not wear away, nor grow weak or *Hell-burnt*. He can refresh a poor wearied soule with his shadows.

3. *Christ our Rock is high and eminent*, taller by the head (as was *Saul*) then all his brethren. And if a man stand upon his shoulders, he may take a better survey of Heaven then *Moses* could of *Canaan*, when he stood on the top of *Pisgah*. He sees most of God that stands on Christ to behold him.

Psal. 61.2 1 Sam. 9.2

Deu. 3.27

4. *God in Christ is our place of strength & safety*. Christ is a Rock, that is, *Devil-proofe*, *world-proof*, and *flesh-proof*; none can storm nor undermine this *Rock*. Here a poor soul may hide it self and be safe; for being in Christ, he may challenge law, sin, death, & hel to do their worst.

1 Cor.15.

5. *God and Christ are everlasting*. They never decay nor waste. Though God hath been

Capitoli immobile saxum.

weak with age. They were among the *Ægyptians Hieroglyphical* of perpetuity.

Psal. 81. 16

6. *Rocks yield Honey*, as God said, out of the Rock with Honey would I have satisfied them: yea God made them suck Honey out of the Rock.

Deut. 32. 13.

Sweet waters.

7. *Precious stones and Jewels* are but as it were the *sperme*, the spawn, or (*as some Philosophers would have them*) the sweat of *Rocks*;

Deut. 8. 9. & Job 28. 2.

all rich mines of Gold, Silver, Tinne and Brass are in and among the Rocks.

Deut. 8. 15 Job 28. 10

8. *Rocks yield the purest, the sweetest, and most pleasant Springs of water.* The cleerest water is that which comes percolated and strained through the Rocks.

Deu. 32. 13 Job 29. 6.

9. *Rocks yield Oyle.* The hardest Rocks the softest Oyle. The Rocks pour out Rivers

been so long, and wrought so much, he is no older nor weaker then he was.

6. *All our Honey-sweet comforts are from our Rock Christ.* The gracious words which drop from Christs mouth are sweeter Psal. 19. 10 then Honey or the Honey-comb.

7. *In Christ are hidden all the precious treasures of grace, wisedome, and knowledge.* Col. 3. 2. The graces of the Spirit, which are the gold and silver, pearls and precious stones of the Saints, are the immortal seed of Christ, and the distilling of his drops of sweat upon us

8. *The purest, yea all the Springs and Rivers of joy flow from Christ.* 'Tis out of this Rock that the Cleare and Crystalline streams of living waters bubble forth.

9. *Christ our Rock sends forth the Oyle of the Spirit* to anoint his people, to supple and

wers of Oyle; Water like Oyle. *Pliny* mentions a fountaine in *Cilicia* neer the City *Soli*, that yeildeth water which serveth instead of Oyle.

Judges 6. 20. & 13. 19.

10. *Rocks were places of Sacrifice.* They were instead of Altars. They laid the flesh and the unleavened cakes upon the Rock.

11. *Rocks have no beauty nor comlinejs.* They are rough and craggy things.

Is. 2. 21.

12. *Rocks are very dangerous to stumble at, and to fall on*; all that falls on them is bruised, if not broken to pieces.

and soften their hard hearts. We have received an unction from the holy one.

1 John 2. 20.

10. *Christ our Rock is our Altar* upon which we offer up our duties to God, yea he was the Altar upo which himself was sacrificed.

Heb. 13. 10. & 9. 26.

11. *Christ* to the eye of the world *had no beauty why he should be beloved.*

Esay 53. 2, 3.

12. *Christ is a stone of offence, and stumbling to many*, but he that fals on that stone is broken, and if the stone fal on him, hes ground to powder.

Rom. 9. 33 Luke 20. 18.

Christ not a Rock in all things: For,

1. *Rocks* are breathless, sensless, and motionless *bodies.*

2. *Rocks are of the courseſt sort of creatures:* They are of a very low being, the next to nothing. They share very little of the active

1. *But Christ*, a living, lively, and active *Spirit.*

2. *But Jesus Christ is the higheſt: and the higheſt above all things.* He is nothing else but being, and that not constituted

of

active elements, *fire and aire*. They are but earth condens'd and congealed into a massie lump.

3. *Rocks* (though they are lasting) *are not everlasting*. They and time must have an end together.

4. *Rocks may be pierced through*, and so cease to be places of refuge, as 'tis said of *Hannibal* that he made his way through the *Alpes* with Vineger. Or they may be scaled.

5. *Rocks* (though they were Altars) *could not sanctifie* the gift; it was not enough to make the oblation acceptable that it was offered upon a Rock.

of any element, nor of any original principles but himself.

3. *But God & Christ everlasting*; the Rock of ages; His strength and all is alwayes so; He knows no end.

4. 'Tis impossible that any *Aqua fortis* should pierce thorow Christ, though it were the cup of his Fathers wrath. The Prince of the aire hath no ladders long enough to scale heaven, which is the top of our Rock.

5. *But our Rock, our Altar doth sanctifie the gift:* What ever *Incense* of prayer or of thanksgiving is offered upon Christ, the offering is consumed, that is, accepted for the *Altars* sake

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V. *Jesus Christ is called Manna.* John 6.48, 49.

Manna

The Mysterie.

1. *Manna was mysterious & miraculous.* Therefore the children of *Israel* asked

The Revelation.

1. *Jesus Christ is a mysterious wonder, and a wonderfull mystery.* Wonderfull in his being,

Exod. 16. 15.

Isa. 9. 6.

asked what it was, for they did much strange at it. It did occasion wonder in them.

2. *Manna was given to them without their labor & industry.* They reaped what they never sowed, it was ready prepared to their hand; they received it also without price, it cost them nothing. Cibus præparatus.

3. *Manna came down from Heaven.* That is, from out of the aire, from on high. He rained down *Manna* upon them and gave them the Corne of Heaven; It was from above. Psal. 78. 24.

4. *Manna was a very excellent food*; and for its transcendency called *Angels* food. Psal. 78. 25.

5. *Manna had a very sweet savour*; it tasted like wafers made with Honey; it had a very delicious and pleasing taste; and hence it's said to have a tast suitable to every mans palate. Exod. 16. 21.

6. *Man-*

being, being ineffable and incomprehensible, wonderful in his birth, death & ascension; Wonderfull in the eyes of all.

2. *Christ is ours, not by our merit, but by Gods gift.* Christ is given freely; we work not our selves into Christ, nor Christ into our selves; but he comes and works us into himselfe.

3. *Christ came down from Heaven*; From the highest region of his Fathers bosome. He was not *filius terræ* an earth-borne one; though he were born on earth, he was begotten in Heaven. John 6. 49.

4. *Christ is most excelling food.* The best soul-feeding & soul-fatting food in the world.

5. *Christ hath a sweet taste*, sweeter then Honey or the Honey-comb. Never any man tasted Jesus Christ but he cryed out, oh good! oh sweet! none ever tasted him but he did please their palate. Psal. 34

6. *Manna did* not onely reliſh well, but it alſo did *nouriſh wel.* It fed them as well as if they had lived on all the dainties in the world.

7. *Manna fell in abundance;* they had enough of it: they were kept at *commons* indeed, and knew their allowance, but their *commons* was *exceeding* good and much.

8. *Manna was given to all.* It was not only for the Princes of *Iſrael*, but for the poor alſo, yea for all *Iſrael.*

9. *It was given equally to all.* They had all a certain meaſure, not one more then another. They did all ſhare alike; they were all *fellow-commoners*, every man had his part, his *Omer.*

10. *They gathered it every day.* They could not ſubſiſt without it, it was their dayly bread.

11. *Man-*

6. *Jeſus Chriſt doth afford the beſt nouriſhment* that can be; for none feed on him, but they are fat and well-liking. He is all nouriſhment.

7. *Chriſt is full of all grace*; and he ſets it all before his people: Hee doth not ſtint them, but they may eat their bellies full, eat abundantly. Cant. 5.1.

8. *Chriſt is ſent to all*; not to great ones onely, but to great and ſmall, rich and poor; He doth not exclude any. Iſa. 55.1.

9. *All true Iſraelites have a like ſhare in Chriſt*; They are all equally ſatisfied. He that hath much, hath nothing over; he that hath leaſt, hath no lack. The Saints have all the ſame portion, & every one hath all.

10. *Chriſt is our every dayes food.* We cannot live without him, nor make a meal but upon *Chriſt.*

11.

11. *Manna fell in the night*; secretly and unexpectedly.

Exod. 16 31. 12. *Manna was white*, it was a pure, cleare, faire, and bright thing.

13. *Manna was of a round figure*, which is the most perfect figure.

14. *Manna was to be broken abroad*, that it might be the more useful to them.

15. *Manna fell in all places where* Israel *was* It was not to be scattered here and there, only at certain places, but wherever they pitcht their campe, there it fell.

16. *Manna was doubled before the Sabbath*; in the latter end of the week, they had twice as much as at other times.

17. *Manna came to them very seasonably*; they had starved else, for

11. *Christ comes to poor souls secretly*, and when they expect him not.

2 Pet. 2. 22. 12. *Christ is white and pure*, without sin, he was altogether without spot or blemish.

13. *Christ was round*, that is infinit and perfect; no beginning, no end, no *angle* of guile was found in him.

14. *Christ was bruised and broken for our sin.* He underwent all our sufferings for us, that he might be to the utmost profitable to us.

Isa. 43. 2 15. *Jesus Christ is always where his people be.* Where they are there he sends his *Manna* to feed them He always fals among the tents of *Jacob* which he loveth.

16. *The discoveries of Christ are doubled* now in the latter end of the world before our everlasting Sabbath come.

Rom. 5. 6

17. *Christ came in the very nick and opportunity* of time: we had pe-

for they had nothing to eat; all their victuals were spent, they had nothing to subsist by.

18. *Manna is good* (say some) to help onward a birth, in time of travel. It will ease the paine, and make the deliverance the more speedy.

perished in Hell for ever else. He came just when we had need of him, when we had no righteousnes left to live on.

18. *Christ can ease and speedily deliver* a poor soul in, and out of the pangs of the new birth. He knows how to *midwife* the babe that there be no miscarriage.

Yet Manna holds not forth all of Christ: For,

1. *They had Manna only in the Wilderness.* They had none when they came into *Canaan*; they had it in the way, but not at journeys end.

2. *Manna fell only on the week daies*; they could not go out to gather it (for there was none fel) on the *Sabbath*.

3. *It melted away before the Sun*; it could not maintain it self against the batteries of Sun-beams.

4. *They grew weary of it, and loathed it*; they

1. *But Christ shall be our Manna in Heaven also.* He shall not only be our viands in the way, but our meat also in our Countrey, when we come home. *In via. In patria.*

2. *But we have more. Manna falls on our Sabbath then all the week long.* We have then two meals a day more.

3. *But we have Manna which never yeilds to any heat.* Christ stands it out against wrath, hell, and persecution.

4. But the more the Saints have of Christ, the

they called it a light meat.

5. *Manna fed onely the body*, the outward man; it was not at all (*but typically*) advantagious to the spirit and inward man.

6. *They who ate that Manna died* in the Wilderness; it could not give life to the eaters, nor keep thē from hunger above one day

Joh. 6.49.

7. *That Manna was but of little strength*, for it could not preserve it selfe in continuation; it putrified, bred wormes, and stank, if it were kept but a night.

Exod. 16. 20, 24.

the more they love (*and long for*) him. *They are never weary of Christ.*

5. *But Christ is food for our souls*: He nourisheth the inward man really and truly, he feeds our spirits.

6. *But Jesus Christ* once eaten, *keeps the soule* not onely *that it never hunger* more, *but that it never die.* He gives eternal life.

John 6.35
John 6.50

7. *Christ* (even in the grave and night of death) *could* and still *can* preserve himselfe from all corruption & putrefaction; he never loseth his strength.

Psa. 16.10

* Veteres plerique putabant deum nihil aliud esse nisi cœlum. Sic Rab- שמים in nomine cœli, i.e. in nomine Dei.

VI. *God is set forth in Scripture by the name of* * *Heaven*, Matth. 21. 25. Luke 15. 21. & 20. 4. Dan. 4. 26.

Heaven.

The Mystery.	The Revelation.
1. *Heaven is high and elevated farre above the Earth*; therefore called the Throne of God; and Thrones	1. *God is high above the Heavens.* Eph. 4.
	High { In Glory. In Goodness.

The

Thrones are on high, to which Kings do ascend by degrees, Kin. 10. 19 step or stairs.

2. Heaven (for its Job 37. 18 matter) is pure and clear, and therefore likened to a molten glass; and yet they are impure (the Starres which are the *Diamonds* of Heaven) in his sight.

3. *Heaven is a most glorious place.* 'Tis Gods Palace, yea his Chamber of Presence.

4. *Heaven is deckt*, adorned, enameled, & embroidered *with many* a bright, glittering, add *Pearly Star.*

5. *Heaven* (for its forme) *is round and circular.* The Latine name *cœlum* (which was anciently pronounced *coilum*) is derived from the *Greek* κοῖλον *propter* σχῆμα σφαιροειδὲς, because of its circular figure, which figure holds forth much.

1. *A Circle is an infinite figure*, so involved

The height of God knows no top, as his depth knows no bottome.

2. *God is a pure God,* 1 Joh. 3 3 altogether cleare and bright; there is not the least spot of sinne or darkness in him, or with him, or neer him.

3. *God is a most glorious God.* All glory is in him, from him, by him, and to him.

4. *God is full of all most glorious attributes.* as power, wisedome, love, justice, faithfulness, &c.

5. God hath no matter nor form; and yet may very well bee set forth by the forme of Heaven, that is, rotundity and circularity; for that which a circle holds forth, is in God; as

1. *God is infinite*; so altogether in

volved in its self as it admits of no beginning or end.

2. *A Circle is a perfect and capacious figure:* it holds and containes the most of any figure.

3. The Circle of Heaven is equally distant from the point and centre of the earth.

6: *Heaven is firme and constant*; it alters not, (or at least not so much) as other beings; neither doth it wear away so much.

7. *Heaven is a place of safety*, theeves cannot Mat. 6. 20. break thorow & steal. *The Heathen* thought *that* the safest place where their God was kept, and therefore made the *Temple* their *ærarium* or Treasury.

8. *The Heavens have a kind of ubiquity*, they are everywhere visible There is no Region, nor Country, nor Nation, himself as he knows no terms of beginning or end, but himself in himself. A quo, or ad quem.

2. *God is a most perfect God*, containing all glory, excellency, light, and perfection within himself.

3. *God is no respecter of persons*, but is Acts 10. 34 equally neer to all, either *Jews* or *Gentiles* who call upon him in faith.

6. *God is constant & firme in his truth and unchangeableness*; and is the same, and will be, as ever he was.

7. *God is our safety and place of refuge.* Joh. 10. 2 None can take us out of his hand; if we make God our *depository*, and lay & lock up our selves in him, we shall be kept safe to salvation.

8. *God is here and there and everywhere.* God is not excluded from any place. *If I go up to the Heaven, thou art* Psal. 139 8, 9.

tion, where the Heavens are not to bee seen. *There is no Speech nor Language where their voice is not heard.* Ps. 19. 3.

9. *The motion of Heaven is swift and rapid,* being revolved in twenty four hours.

10. *Heaven is a place that endureth for ever*; for 'tis there where our house eternal is. Their perishing is expresst by changing; & as for the burning of them, whether it will be any more then purging of them, and reach to an annihilation of their substance, is very questionable, yea incredible to many. 2 Cor. 5. 1 Ps. 102. 26 2 Pet. 3. 7, 10.

11. *Heaven maketh the Earth fruitfull.* There are many *Philosophers* of opinion, that the *seeds* of all things fell down from heaven, & the *fruits* of the earth *sprang* from them. But this is clear, that the influence of Heaven maketh the earth to fructifie. Fœcundū cœlum.

art there, if I make my bed in hell, behold thou art there: even in the uttermost parts of the Sea shall thy hand lead and hold me.

9. *God is very speedy in his motions.* He rides on the wings of the wind, & comes skipping like a young *Roe* on the top of the mountains. Ps. 18. 10. Cant. 2. 17

10. *God is an everlasting God*; a God who knowes no end. He cannot wax old, nor be dissolved, being a pure & simple *entity*, without composition & mixture. All things that have *principles* may have an *end*; but God arose not out of principles, neither can he admit of an end.

11. *'Tis from God that all our fruit is found.* God sendeth downe showrs of grace which make us fruitful. He soweth in us his immortal seed which never leaveth springing & growing, til it reach up to eternal life. Hos. 14. 8.

VII. *Christ is called the Sunne of Righteousnesse*, Mal. 4.2.

Sunne.

The Mystery.	The Revelation.
1. *THe Sun hath his Orbe*, his Tent, or, as the Scripture termes it, his Tabernacle. Psal. 19.4. אהל	1. *Christ also hath his Tabernacle.* 1. In Heaven, his Fathers bosome. 2. On Earth, his Saints hearts.
2. *The Sun hath his rising and setting.* He commeth forth of his chamber like a Bridegroom, & goes to bed again at *even*; which is spoken in relation to several Countreys; for the Sun knoweth no place of rest, nor hath he where to lay his head & sleep. To him both night and day is alike, for he is alway *riding post*, and stayes nowhere. *Radiatum insigne diei.* Psal. 19.5. Mark 1.32	2. *Jesus Christ hath also his beginning according to the flesh*: For as he is the Sonne of God he knew no other beginning then his Father did, and that was none. *He had no beginning of being, though he had of birth.* And accordingly Christ had his even too; this glorious Sun did set, but soon arose again to enlighten the world. *Platovocat solem visibilem Dei filium.*
3. *The Sun is at the Lords commandement*, for its rising, standing still, going back, or going down; the Sun doth all by Gods order and appointment. He hath an ordering Ordinance. Job 9.7.	3. *The Son Christ did all by his Fathers command.* He spake not by himself or himself, but all he did by vertue of the commission which his Father gave him. John 5.30

4. *The* 4. *Jesus*

4. *The Sun* (among the Ancients) *was an Hieroglyphick of truth*; and therefore he was painted naked. Hence arose their adagial saying, *to speak against the Sun*, that is, against the manifest & open truth. And we have a phrase like it concerning an apparent truth, *'tis clear as the Sun.*

Contra solem loqui vetuit Pythagoras.

5. *The Sun is the Superintendent over the world.* The Archbishop and Governor of the world: in the Scripture called the Queen (*Queen Regent*) of Heaven.

Jer. 7.18.

6. *The Sun is of a wonderfull magnitude.* Called a great light; and is supposed by some to be an *hundred sixty six times* bigger then the vast body of the earth.

Gen. 1.16.

Cant. 6.10

7. *The Sun is faire and bright.* The beauty and ornament of Heaven; a *Rubie* set in that *Golden* Ring. The Sunne is of that bright-

4. *Jesus Christ is the very truth*; the plain & naked truth; the Rule and Touchstone of truth. Every thing besides Christ hath something of a lye in it. There is much doubling in other things. Christ is *unity*, and therefore *verity*, for every oneness is truth.

John 14.

5. *All government is committed into the hands of Christ.* He is the Bishop of our souls. He hath the ordering and disposing of all; 'tis left to him.

Isa. 9.5. 22.21. John 5.2 1 Pet. 2.2

6. *Jesus Christ is very great in* { Power / and / Goodness } Christ is great without *quantity*; his magnitude is unmeasurable, there is no limits to his greatness.

Ps. 135.

7. *Christ is clearer then the Sun*; yea of such brightnesse, as were we to look upon him in his glorious being, our eyes would

brightnesse, as a man cannot look on it, but it dazles and blindes his eyes: unlesse hee look downward and behold it in water, a thick and grosse *medium*.

8. *There is but one Sun.* And from his singularity he takes his name. There are many Stars, but there is onely one Sun.

9. *The Sun is the eye of the world*; The Fountaine of Light. The Sun enlightens the *Moon*, Stars, and all the World; He is alwayes sending forth his beames of Light. But as concerning this communication, I refer you to the *Mystery* of Light.

10. *The Sun is very wonderful and admirable.* All the world gazeth on it with admiration: yea, it's so admired, that by many it is adored and worshipped for a God; and dazle and wink at it; but indeed to look downward & see him through flesh (*his glory vail'd with grace*) he is visible: yet therein the most *lovely above ten thousand.* Cant. 5. 10

8. *Christ is the onely Son of Righteousnes.* Mal. 4. 2. There are many adopted Sons, but not a begotten Son, beside him. The *Heathens* called God by the name of *One.* τὸ ἓν ὸς.

9. *Christ is the Saints eye, yea the worlds eye.* John 1. 9. He is the Fountain of Light, in whose light onely wee see light; and there is never a day but Christ is ministring and giving forth light to the world, especially to his Saints in the world.

10. *Christs name is wonderful.* Angels and Saints for love, the world and devils for feare wonder at him. The Saints (*duely and truely*) adore him for their God: and were there Isa. 9: 6.

and many insensible creatures, (some by opening and shutting, as *Marygolds* and *Tulips*, others by bowing and inclining the head, as the *Sunflowers* and the *Mallow-flowers*) are sensible of his presence or absence; there seems to be such a *sympathy*, that if the Sunne bee gone or clouded, they wrap up themselves or hang their heads, as unwilling to be seen by any eye but his.

The Sun is wonderful, especially

in his { motion, and operation.

Psal. 19.4. Judg. 5.31. 1. *His motion is very strong and Gyant-like.* He goeth forth like a strong man in his might.

Eccle. 1.5 Ps. 19.5,6. 2. *His motion is very swift*; He makes haste, as one who runnes a long race, even

there *ten thousand* Suns, the Saints would admire Christ *ten thousand* times more then all. He doth so attract and ravish their hearts by the beaming forth of his love-rayes on them, that they seem not to be (*they are sick and dying*) if they be not with Christ. They open when Christ comes, & shut when Christ withdraws, & will not be *kiss'd* by any *lips*, nor *embrac'd* by any *armes* but his. Cant. 5.8.

Christ is especially wonderfull

in his { motion, and operation.

1. *The motions of Christ are strong and powerful.* As when he moves

1. *To convert souls.*
2. *To help his people.*
3. *To avenge himself of his enemies:*

2. *Christs motions are swift and speedy.* Hee flies on Ps. 18.10 the wings of the Cant. 2.17

even the whole *circuit* of Heaven in a day. Hence the *Poets* did feign the Sun to be drawn in a Chariot by Horses.

3. *His motion is constant and continual.* He is ever in motion, and ever keeps the same pace. If he do at any time stand still, 'tis not to ease himself; 'tis not for his, but his Creators Pleasure.

4. *He is unwearied in his motion.* He doth not tire in running his race; He doth not spend himselfe by his motion.

5. *The Suns motion is regular*; He never goeth without his bounds, he ever keeps the *Zodiack*, his own line.

6. *The Suns motion is for distinction of times and seasons*; day and night, Winter and Summer, Springand Autumn, are in every place, accord-

Gen. 1. 14

wind, and skips like a young *Roe*. And God never makes more haste then when he coms to the relieſe of his people.

3. *Christs motions are continual.* He is never out of action. His Father and he are alway in motion for the creatures good, either { providence, or grace. by }

John 5. 17

4. *Christ is unwearied in his motions*, He is indefatigable in his journeyings for his people. Christ his layings out doth not spend him,

5. *Christs motions are all regular*, that is, *according* to his will: That is Christs way, out of which he never goes.

6. *Christs motion makes great difference of times with persons.* 'Tis night where Christ is not; 'tis day where he is. 'Tis morning sooner with

according to the Suns motion; according to the acceſſe and receſſe of the Sunne to and from places, ſuch are their times.

2. *The Sun is wonderfull in operation.*

1. *The influence of the Sun doth reach to every Creature*; it penetrates into the bowels of the earth, and dives as deep as the bottom of the Sea.. Nothing is hid from his heat. He ſhoots forth his beams like ſo many darts to pierce the body of the Earth, and with his lightfull rayes maketh ſearch into the darkeſt dungeons. His remoteneſs from the earth doth not impede his operation.

Pſal. 19. 6.

Lucida tela.

2. *The Suns heat is felt when his light is not ſeen.* His power and efficacy is not bound up, when his face is vail'd with clouds.

with ſome then with others. Summer and Winter, Spring and Autumne, among the Saints, is according to Chriſts comming and going:

2. *Chriſt is wonderfull in operation.*

1. *The influence of Jeſus Chriſt reacheth to every creature.* Not Heaven, not Earth, not Hell hath any thing which he finds not out. All things are naked to Chriſt, becauſe his eye is every where. Though Chriſt bee ſeated in Heaven, yet his hand doth reach to earth, as well as his eye; He is preſent by his knowledg & powerful working in every corner of the earth.

Amos 2. 2

2. *Chriſt is often felt when he is not ſeen.* Hee workes powerfully and efficaciouſly in his people, though there be a curtain of darkneſſe

Job 23. 8 to 12.

ness drawn between him and them.

הרם
qnia siccat terram.

3. *The heat of the Sun dries up all filthy and muddy places*, by exhaling the vapors which would otherwise corrupt the air, and make it infectious and pestiferous.

3. *Jesus Christ doth exhale and dry up the stinking sinkes of sin* & corruption, which else would infect & kill his people. He is ever extracting the dregs of flesh, and roots of bitterness.

4. *The Sun doth expel darkness*; the night takes her flight, when the Sun ariseth in his might. Darkness *nights*, and the Sunne *dayes* the world.

4. Christs appearing drives away darknesse. Christ turnes night into day, and evening into morning. Christless soules are dark.

5. *The Sun works divers effects upon divers objects*. It melts Snow and Ice, and hardens Clay, &c. and this is according to the matter it meets with.

Materia objecta.

5. *Christ softens some men, and hardens others*, and that according to his pleasure. He chooseth and passeth by, makes to honour and dishonour as he will. Rom. 9. 8.

ol & ho-
o gene-
nt ho-
inem.

6. *The Sun is useful to generation*. For many precious fruits are brought forth by the Sun. It makes the Plants which were laid in their graves, to rise and spring

6. *We are regenerated and borne anew by the Spirit of Christ*. All the precious fruits of the Spirit, as holinesse, faith, love, joy, &c. they are all from Jesus Christ.

We

spring again. Hence the Sun is called the very life and soul of the world by some, because it animates the creatures.

anima mundi.

11. *The Sun is very profitable to the world.* Hee shines nowhere but the world is the better for him. For this, *Homer* calls the Sun ἑκατόγχειρα, *hundred-handed*: because he is so beneficial.

centimanum.

12. *The Sun is very comfortable.* Alas! what a sad time 'tis when the Heavens walk in sable, black, mourning and teare-shedding clouds! the world seems to be covered with sackcloth wher the Sun's eclipsed. But men and beasts even smile together, yea the very vegetables of the earth lift up their heads for joy when the Sun shines. 'Tis a pleasant thing to behold the Sun.

Eccl. 11. 7

We that lay buried in a grave of sin and misery, have a resurrection by the rising of the Son of Righteousness.

11. *Christ is very profitable to every soule where hee comes*; for where-ever Christ comes, there comes with him the love of God, joy in believing, salvation, and eternal life.

12. *Oh how comfortable is the light of thy countenance, dear Jesus?* Alas! yea, woe and alas! how doth a poor soule droop, and will not be comforted when thou art not shining & smiling on it! it hangs down the head, and begins to die, if thou come not; but when thou breakest out of the cloud, oh how sweet is thy voice, & thy countenance lovely! the light of it is better then life

Art gone clear Sun? 'tis night, 'tis death to me:
'Tis day, 'tis life, 'tis all when I have thee.

13. The

13. *The light of the Sun ſwallowes up the glory of the Moon,* and obſcures the light of the Stars; the greater light obſcures the leſſe, and makes it to be little or not at all regarded.

1 Cor. 15. 41. 14. *The glory of the Snn is more then the glory of the Moone or Stars.* That is, the Sun is fuller of light then the Moon and Stars, and gives light to them; their light is much of it borrowed.

15. *The Sunne can never be totally eclipſed.* For the *Moon* (whoſe interpoſition between the *Sun* and our *ſight* maketh an *eclipſe*) is far leſs then the *Sun*, and ſo cannot overſhadow it.

13. *The light of Chriſt ſwallowes up ſenſe and reaſon*; and drownes them in believing. The *day-light* of Chriſt the *Sun*, makes the *night-light* of ſenſe & reaſon, the *Moon* and *Stars* to be leſs eſteemed.

14. *The glory of Chriſt is more then the glory of all the world, yea of all the Saints.* He hath more light & righteouſneſs then they, and they have none but what they have from him. 1 Cor. 1. 30

15. *Jeſus Chriſt is never totally eclipſed:* If his face be hidden in great part; yet there is ſome door of hope, or ſome crevice of light, by which the ſoul is cheered. For ſinne which interpoſeth betweene Chriſt and us, is leſſe then Chriſt, and cannot eclipſe him.

VIII.

VIII. *Jesus Christ is called a Star*, 2Pet.1.19. Revel. 2.28.

Star.

The Mystery.	The Revelation.
Cœli pars densior. 1. A *Star is but a piece of Heaven enlightned.* The stars partake of the same nature & condition with the Heavens; they are *of*, *in*, & move *with* the heavens	1. *Jesus Christ is Heavens, his Fathers brightness.* Hee partakes of the same nature and condition with his Father. He is God *of* God, God *in* God, & God *with* God
Gen.31.35 Psa.136.9. 2. *Stars give forth their light in the night.* They appear (as the rulers of the night) when there is no light beside theirs; they shine when else darkness would cover the face of the Earth: They shine in the *twilight*; and though they are clouded, they are not eclipsed.	2. *Christ shines to us in the midst of darkness*; when our own light was darkned, our day turned into *night*, this Starre arose and made our evening morning. Hee ever shines to perfect day, and never lies eclipsed, though sometime clouded.
Job. 3. 5: 3. *Stars serve for direction.* They are the Traveller's and Mariner's night dyall, whereby they steere their courses, as the wise men did follow the Starre which they saw before them.	3. *Jesus Christ is our guide and leader* through the dark wilderness and Sea of troubles to our *Canaan.* Hee is the true *Polestar*, by which we *steere* to the *haven* of *Heaven.*
Mat. 2.9: 4. *Starres are high*; set-	4. *Jesus Christ is ascended*

Heb. 1. 2. Joh, 1.1,2. Eph. 5.8. Deut. 8. 2 Psa.48.14 Ephes.4.8

setting a nest among the Stars, is setting the nest on high. And *Eliphaz* shewes the elevation of the Stars; Job 21. 12 behold the height or head of the Stars how high they are.

5. *The Stars are fixed* Gen. 1. 16. *in the Firmament of Heaven*; they do not wander up and down like *Comets*: they move indeed, but orderly, keeping their rankes and files at a distance, never going out of their *Orbes*.

6. *The Stars are very big and great.* Some say that the least of the fixed Starres is bigger then the Moon: they are *without controversie* very great, or wee could not see them at such a distance.

7. *The Stars* (though they be exceeding great) *shew but little in the eye.* A mans sense cannot comprehend the dimensions of the Stars.

8. *The Starres have* Job 38. 31 *a secret and admirable influence.*

scended on high. His Seat and Throne is exalted above the Stars. He is enthroned in the bosome of his Father: The Lord is high above all the Nations. Ps. 113. 4

5. *Christ is fixed in the Heavens*; he hath taken up Heaven for his habitation, from whence hee will not stir forth again till he come to judge the Nations. Hee now moves in the Spirit.

6. *Christ is exceeding great:* all the Nations to him are but as nothing: but as a drop to the Ocean, a Star to the Heavens, a mote to the Sun. Our dim and weak sight cannot see his greatnes.

7. *Christ shews little to the worlds eye.* They which make sense the judge, and look on Christ according to the flesh, have a very low esteem of Christ.

8. *Christ hath a mysterious and wonderfull* secret

influence on things below. None can binde the sweet influences of *Pleiades.* Astrologers tel us strange stories of the *regiment* that Stars have over men and States, their affairs & manners.

9. *The Morning star is the Suns harbinger:* he is the pledge of future light. He *ushers* in the Sun, and is the forerunner of perfect day.

10. *The morning star excels and exceeds all* other Stars in brightnes. He outshines all the Stars.

11. *Stars are Emblematical of honour and dignity.* They are representations and badges of Nobility, heighth & eminency. *Maximus* was stiled a Star. This was the glory and royalty of the woman, that on her head was a *crown of twelve Stars.* The righteous shall shine like Stars.

secret way of conveying his influence into his people, which none can impede. And hee onely is truly the governour of all men; their states, manners & affairs are transacted according to his pleasure.

9. *Christs arising in the soule is the forerunner,* the pledge & earnest-penny of all fulnes of grace and glory: hee ushers in both.

10. All the Saints shine like Stars, *but Christ is unconceivably more bright then they:* Hee outshines all his fellowes.

11. *Jesus Christ is the Star of Jacob*, which notes (as the *Caldee* hath it) the Royalty of Christ: and both are Titles of his Honour, that he is the offspring of *David*, & the bright and Morning Starre. Therefore the false Christ, (the son of a lye) who rose in the time of *Trajan*, named himselfe the son of a Star. *The*

Num. 24. 17.

Rev. 22. 16.

בר כוכב

The disparity, which is shewn between light and Christ, will also hold forth the shortnesse, and deficiency of Heaven, Sun and Stars in holding forth Christ. Onely take this one from *Astronomers.*

THey say, That whereas all other *Planets* conjunction is the perfectest amity, the *Sunne* contrarywise is good by aspect, but evill by conjunction.

BUt *Jesus Christ* is not onely good by aspect, but in conjunction also: yea, indeed the sweetnes & perfection of our amity with Christ is in union & communion.

IX. *Christ is called a Councellour*, Isay 9. 6

Councellour.

The Mystery.

1. THe *proper office of a Councellour is* (implyed in his name) *to give counsel*, to advise and direct men in the managing their business according to Law.

Now to this purpose it is requisite.

1. That he be a *man of knowledge and understanding*, and that more especially in these 2. things.

1. That he be *well read* and vers'd in

The Revelation.

1. *JEsus Christ doth counsel his people.* Psal. 16. 7
He adviseth and directeth his *clients* how to manage and transact all their designes according to the Law, the will of God.

Christ is furnished

1. With wisdom & knowledge, for he is the very *wisedome of God.* And 1 Cor. 1. 24

1. Christ is very wel read in the *Statutes* and

In the *fundamentall* Laws, and *statutes* of the Realm, that he may know wherein the Law is for, or against his cause. He need be wel acquainted with the *Topicks*, rules and grounds of Law.

2. *That he do fully comprehend the state of the cause in which he is to appear.* To see to evidences, to examine witnesses, to weigh well all circumstances, that every thing be in order, doth much concerne him. For otherwise there be so many *quirks*, *quiddities* and evations in Law, that an adversary may soon find a starting hole.

2. It is requisite that *a Councellor be faithful*, and that.

1. *In telling the plain and naked truth* to his *client*, whether and *decrees of Heaven*, he knows the fundamentals of Gods law, having been the *Maker* and *Register* of them from all *Eternity*. He knows whats to be done at the *Kings Bench*, being to sit *Judge* there: and what at the *Court of Requests*, being *chiefe Master* there.

2. *Jesus Christ is fully acquainted with the state and case* of his people, for whom he is advocate and intercessour. He orders every thing so wisely, and orders all so faithfully, that though the old serpent himselfe be his adversary and opponent, he shall finde nothing in him, nor in the cause he pleadeth, which shal prejudice him or it.

2. *Jesus Christ is very faithful*

1. *In telling the soul the naked truth*; If the cause be not

ther his cause bee good or no; and not beare him in hand with fair words (*for a fees sake*) when he knowes he shall bee cast.

Exod. 23. 8.

2. *That his eyes be not blinded with a bribe.* That he doth not sell the cause of his client, and betray or bewray it to the adversary.

3. It is requisite in a Councellor, *that he be eloquent* & able (*Nestor*-like) to deliver himselfe with *Rhetorick*, that may drop like Honey with soft words, & hard-*strong* arguments; or else hee may lose a good cause for want of speaking to it.

good, Jesus Christ will not plead it; Christ pleads for suffering Saints; but if they suffer *as evill doers*, Jesus Christ will not speake in that case.

2. *Jesus Christ wil not bee brib'd nor blinded.* Thoughthe devil offer him all the glory of the world, he wil not sel his people to him.

3. *Jesus Christ is the best spoken Councellour in the world.* Never man spake so sweetly so convincingly, and with such authority as Christ speaketh. He will not suffer a cause to bee wrested or worsted, either for not speaking, or not well-speaking to it.

Cant. 5 1
Mat. 7. 29

X. *Christ is called a Lamb*, Revel. 13. 8.

Lamb.

The Mystery.

1. A *Lamb is a quiet*, innocent, & armles *creature*, it doth

The Revelation.

1. *CHrist is of a sweet, quiet, innocent, and harmless nature,*

doth no wrong nor injury to any.

2. *A Lamb is very silent and patient in time of being put to death;* you may binde, and fleece, and strike a Lamb, and not hear a complaining bleat. A Lamb doth not cry or strive as other creatures do.

Isa. 53. 7. Jer. 11. 9.

3. *Lambs were the riches of ancient times and past age.* Their money was called a *lamb*, because the figure of a lamb was on it. *Abraham* bought a field for an hundred pieces of Silver or Lambs. And *Corydon* boasting of his riches, sayes,

Pecunia a pecude.

Gen. 23. 16

.5 1
7. 29

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ture. He never wronged or injured any.

2. *Jesus Christ was as one dumb, and opened not his mouth.* He yielded himselfe willingly to the death; He opened not his mouth, nor drew his Sword, nor called for *Legions of Angels*, but yielded his cheek to the smiter.

Acts 8.

3. *Christ is all our riches,* no money will pass for currant with God, but onely Jesus Christ; He is the Saints estate, portion, and inheritance. Let not the rich man glory in his riches, but in Christ we may boast all the day long.

Jer. 9. 22

Mille meæ Siculis errant in montibus Agnæ.

Straying on *Sicily Hills*, a thousand Lambs I have.

4. *Lambs are weak and infirme creatures:* so weak, that many times the Shepherd is fain to carry them in his bosome.

4. *Christ became weak:* taking on him humane infirmities with the nature; & was many times in such cases as that an *Angel* came and ministred to him.

5. *Lambs*

5. *Lambs are very usefull and profitable*; their flesh for food, and their woolll for cloaths.

6. *Lambs were for Sacrifices*; they did *typically* make atonements, *Samuel* to appease God, offers up a sucking Lamb. There was a *Pascal* Lamb, a Lamb for dayly Sacrifice, for Peace offerings, &c. There was a Lamb. Sam. 7. 9

5. *Christ is very useful*, even to a necessity His flesh is our bread, and his righteousness our cloathing. Math. 4 11

6. *Christ is the Lamb slain*, that is, sacrificed from the beginning of the world, that is, in *Abels* offering; which was the first Lamb *typical* of Christ A Lamb in all offerings shewes Christ in all who is the body of all the shadows, and the substance of al sacrifices Rev. 13, 8: Col. 2. 17.

XI. *Christ is called a Shepherd.* John 10. 11. 14. 16.

Shepherd.

The Mystery.

1. A *Shepherd doth mark his sheep*; he sets his name upon them, whereby they are known from other mens.

2. *A shepherd feeds his sheep*; that is, he leads them to the green

Pastor a pascendo.

The Revelation.

1. *Christ hath named his name. set his mark* upon, and seal'd his people with this signe, *Holiness to the Lord*; which distinguisheth them from the world. Joh: 10. 3.

2. *Christ feeds his people* with knowledg and understanding; Jer. 3. 15. Joh. 10. 3. Isa. 49 10

in

Jer. 31. 24 green pastures and springs of Water, where they feed.

Ezek. 34. 2. Should not the *shepherds* feed the flock? yes

5. *Shepherds keep* Judg. 5. 16 *watch over their flocks.* They abide among the flocks to safeguard them from Foxes, Wolves, Lyons, &c.

4. *Shepherds often hazzard their lives for their sheep,* to defend or rescue them from beasts of prey. As *David* for a Lambe 1 Sam. 17. 35. fought with a Lyon and a Bear.

Ezek. 34. 4. 5. *Shepherds doe strengthen the diseased,* and heal them which are sick, bind up that Luk. 15. which is broken, seek that which is lost, and bring again that which was driven away.

6. *Shepherds keep their sheep together;* Ezek. 34. 6, 12. they suffer not their sheep to stray and straggle abroad, lest they be lost.

7. *Shep-*

he leads them by the *water springs.* Hee Cant. 6. 3. feeds them in his *garden,* in his *temple,* on *beds of spices.*

3 *Christ keeps a strict watch over his sheep;* his eye is never off them; he abids among the folds to keep them from danger. The Lord is my shepherd, I wil not fear, &c

4. *Christ layes down* Joh. 12. 1 *his life for his sheep.* He engageth himself against tyrants and divels who would make a prey of and devour his flock.

5. *Christ drives gently* Isa. 40. 11 *when we are with yoūg;* and carries the Lambs in his bosom. He cures their diseases, & helps all their maladies; He seeks that which is lost, & bindes up that Luk. 20. which was broken.

6 *Christ congregates* Ezek. 3 *and assembles his sheep* 15. *into flocks,* and his flocks into folds; He tells them where he Cant. 1 feeds, that they may be together.

7. If

Ezek. 34. 7. *Shepherds judge between the fat & the lean*; If any push the diseased, if they thrust and shoulder out the weak, shepherds take notice.

8. *Shepherds are to give an account* of their sheep; to see that none be lacking but that the whole number be brought in.

9. *Shepherds take great care to order their sheep*, to see that the infected be separated from among the flock lest they infect the whole.

10. *Shepherds fleece their flocks*; and 'tis but reason that he 1 Cor. 9. 7 who planteth a *Vinyard* should eat of the *fruit*; and he that keeps a flock should eat the flesh thereof. This the Shepherds have for *maintaining* the sheep, that the sheep *maintain* them.

7. If Christ his sheep that are fat, and have power in their horns, push at the weak God will aske them, *who made you Lords, or why smite you your brethren.*

8. *Christ gives his Father an account of all his sheep.* Here are all, I have not lost one. Joh. 17. 12. There shall not one miscarry nor die, they shall not be lacking, Jerem. 23. 40. *saith the Lord.*

9. *Christ purgeth his Church*; If any *Goats* & wicked ones come among the sheep, Christ casteth them out, lest a litle leaven 1 Cor. 5. *leaven* the whol lump. The *Lepers must not be among the clean.*

10. *Christ expects the fleece, the fruit, and obedience of his people.* And indeed his doe know his voice, & are willing that Christ should use them as he pleaseth; and though they cannot maintain Christ his *personal*, yet they may Christs *mystical* body, and he expects it. But

But Christ is a *great* Shepherd, one who excels all others. *Heb.* 13. 13.

1. CHrists sheep are all his own, and that

1. *By creation.* He made us, not we our selves, we are his people, and the sheep of his pasture.

Ps. 100. 3.

2. *By redemption.* When they were lost, he bought them and his blood was the price of ransome.

Joh. 10. 11.

2. *His sheep are more then ever any had*; the flocks on a thousand hills are his; he hath Jewes and Gentiles for his sheep in the ends of the earth.

Ps. 50. 10. Mica. 5. 4.

3. *He goeth before his sheep.* He marcheth in the *front*, and leads up the *van*; that if any danger be, he may bid it battel, and incounter it.

John 10. 4

4. *Jesus Christ is able to drive away the beasts of prey*; he alone with his own voyce can

1 BUt *other Shepherds are hirelings*, they keep other mens sheep.

1. But other Shepherds do not, *cannot make their sheep.*

2. Other shepherds do seldome or never lose their lives, *they never lay down their lives for the sheep.*

2. *Other shepherds have but a few sheep*, their flocks are but small.

3. *Other shepherds bring up the reare*, they come behinde; a sheep may be slaine before they can come to relieve it.

4. *Other shepherds* may endeavour, but they *are not able to resist the force of Lyons*

can make the fiercest Lyon leave his prey. He can make the divels flee, and restrain the wrath of man. The devils tremble if Christ do but utter his voice.

5. *Jesus Christ our shepherd is a Prince born*; He is of the *stock Royal*; of no lower descent then the seed of *David*. Ezek. 34. 23.

&c. If any hungry Lyon roare after the prey, though a multitude of shepherds come forth against him, he will not bee afraid of their voice, nor abase himself for their noise. Isa. 31. 4.

5. *Other shepherds are poor slavish underlings*: They have not that magnanimity nor skill that Princes have.

XII. *Christ likened to a Pearle*, Mat. 13. 45, 46.

Pearle.

The Mystery.

1. *Pearls have a very strange original and birth.* The shell which is the *mother of Pearle*, at a certain time of the year opens it self and takes in a certaine moyst due as seed, wherwith they swell and grow big, till the time of their bringing forth the Pearle.

2. *Pearls are of very great worth*; they are highly prized, farre above

The Revelation.

1. *Jesus Christs original and birth is wonderful.* In the fulness of time a *Virgin mother* of Christ our Pearl is overshadowed by the *Spirit*, and travels bigg with Christ, till the time came when she was to be delivered of such a *Pearle* as was the worlds ransom.

2. *Jesus Christ is of an inestimable value.* He is precious above

Rubies,

above Silver or Gold. They are the richeſt merchandize, and moſt ſovereign commoditie throughout the whole world. Men hazzard all, and ſell all for Pearls.

3. *Pearls are very rare things.* Pebbles are common, but Pearls are ſcarce. There are but few who have Pearles.

4, *Pearles have an hidden vertue, and ſecret excellency.* Though for bulk a Pearle be ſmall, yet in power a Pearle is great.

is unita tior.

5. *Pearles have very many excellent qualities,* as

1. *They are pure,* and that makes their worth.

2. *Pearls are bright,* ſhining and reſplendent, lucid & tranſparent; yea their beauty is as much within as without

3. *Pearls are firme,* ſtrong, *Rubies,* & all that can be deſired, is not to be compared to him. No mention ſhall be made of *Pearls.* Prov. 3.13

His { *Blood* precious. *Saints* precious *Promiſes* precious. *Word* precious. *Faith* precious.

3. *Chriſt is very rare,* that is, he is enjoy'd but by few. Few know the worth of, few ſell all for this Pearl.

4. *Chriſt hath an hidden and ſecret way of working.* Though he ſeeme weake to the world, yet he is the power of God to ſalvation. Rom. 1.16.

5. *Chriſt hath many excellent qualities,* as

1. *He is pure* and ſportleſs, altogether without ſin.

2. *Chriſt is beautiful,* fair and ſhining, above ten thouſand. Chriſts beauty is as much within as without.

3. *Chriſt is a ſtrong, ſafe*

strong, and well compast, so as fire cannot consume them, nor ordinary strength break them

6. Pearls have many very notable effects: as,

1. *They supply our need* on all occasions.

2. *They are for grace* and ornament. A Pearl in ones eare is instead of an Usher to make way for the wearer; because the wearers are lookt on as honourable.

3. *Pearles are of great use to prevent poysons*, to preserve natural strength, to purge *melancholly*, &c. they are very cordial.

7. *Pearls are called uniones*, as much as to say, singular; because they are alway found out by one and not more together.

sure and stron ...*st*; fire cannot burne him, water cannot drown him, nor strength break him.

6. Christ hath many famous effects, as

1. *He supplyes our need* on all occasions.

2. *Christ is our grace* and ornament. If wee weare Jesus Christ, he wil make way for us through the presse of evils, wherewith we are throng'd in the world.

3. Christ only can keep us from being poysoned with the venomous sting of the old Serpent. He only can strengthen us, and purge out our corruptions. *He is our cordial.*

7. *Our Christ is singular*, that is, the one only Christ. There is but one Mediator betweene God and man.

XIII. *Christ*

XIII. *Christ is the Head of the Church.* Eph. 4. 15. & 5. 23.

Head.

The Mystery.	The Revelation.
1. *THe head sendeth influence into the whole body.* All the body is beholding to the head. The body headlesse were lifelesse.	1. *CHrist hath an influence into every member of the body*; he giveth every member, grace, light, righteousnes, &c. they have all from him.
2. *The head governs the body.* 'Tis the Throne of the soule, the seat of reason and understanding, wherby the soule orders & disposeth of the body	2. *Christ rules & governs his body*; Christ disposeth of all the members by an arbitrary power, to what places and functions it seems him good.
3. The head is the grace of man, 'tis the seat of beauty.	3. All the Saints beauty is seated in the head, he is their crown and glory.
4. *The head doth sympathize with the body*; for if the toe be trod on, the head feels it, and looks to it, and complains of it.	4. *Christ is very sensible of all that is done to his people.* If any strike them, he sayes, *Why persecutest thou me?* Acts 9.
5. *The head is the highest part of the body.* High and eminent as above the rest. The top of all. The glorious beauty, saith the Prophet, which is on the	5. *Christ is high and exalted above all the members.* Jesus Christ being to supply al, became the top of al, that from on high his precious ointment might stream

the head that is on the top of the valley. Isa. 28. 4.

9. If the *head* be sound, though many *members* be weak, yet there's no great danger but a man may live. As long as the *head* is above water, the body cannot be drown'd.

stream down to the skirts of his Garment.

6. Though many of *Christs* members be sick & weak, he is always in good health; and while the *head* is alive, the *body* shal not die. Our head is high above *gun-shot*, and while he is safe, we are safe in him.

XIV. *Christ called Lord and Master.* John 13. 13.

Master.

The Mystery.

1. MAsters *have the command of their servants.* They say (as the *Centurion* to his souldiers) to this man go, and he goeth; to that, come, and he commeth; to a third, do this, and he doth it. *Masters* by their command order their servants to their several duties and imployments. Luke 7. 8.

2. *Masters do provide for their servants*, to give

The Revelation.

1. ALl *the Saints are at Christs command*, they stand before him, waiting to know what his pleasure is, and what his commands be. Christ appoints his people to their several conditions; for though they all have but one calling, *that's walking with God*, yet some walk in one place, some in another as he appoints them.

2. *Christs servants are well provided for*; they have

give them their food in due season.

3. *Masters give wages to their servants*, the labourer hath his penny, being worthy of his hire; and woe to them that do keep back the wages of the labourer.

ke 10.7

m.5.4.

4. *Masters do protect and defend their servants* from oppression and wrong: they take care that their servants do not lie under reproaches & injuries.

5. Masters do use to give their servants some dayes of liberty and recreation; they allow them some *gaudie*-days, times of vacancy and pleasure.

have their every days meals ready dresst and disht up for them.

3. *Christ giveth his servants great reward*; they have all after their fight is fought and course finished; a Crown, a Kingdome prepared for them.

4. *Christ is very jealous for his servants*; and if any wrong them, he will require it at their hands, as if he himself had undergone the injury.

Ps.105.14.

5. Christ doth allow his people liberty for honest recreations, & of good report; only he warns them that they take heed of *Hidepark* wantonness, *Moorefield* licentiousness, and *Exchange fashions*, whose fashion is to be always in exchange of fashions.

But never was there Lord & Master like our Lord and Master. For,

1. *Masters have not their servants hearts in their hand.*

1. *But Christ hath all his servants hearts in his hand.*

Christ

hand. Masters may command to *obedience*, but cannot make their servants *obedient*

2. *Masters do many times pinch their servants* both in meales and moneys; and give them not a competent allowance.

3. *Masters many times* (for their own advantage) *put their servants upon dangerous imployments* by Sea & land, such as do often hazzard their lives.

4. *Masters do but seldome promote their servants*, lest it derogate from their own honor and disadvantage their own trading.

5. *Masters doe not* (though their servants were captivated while agents and factors for them) *redeem their servants* with laying downe their lives for them.

6. *Masters are many times respecters of persons*; they respect and use one servant better then another.

7. *Masters*

Christ can as well make his servants *obedient*. as command them to *obedience*.

2. *But Jesus Christ lets all his servants sit at full Tables*, and gives them great wages, no lesse then Heaven for their penny.

3. *Christ never puts his servants upon any imployment which should prove a detriment* to them; there is not the least dãger in any work to be done for Christ.

4. *But Christ prefers all his servants* to the same glory, the same happinesse, the same Heaven, which hee himself enjoyes.

5. *But Christ layes down his life for all his servants*, whom he found captivated by the Devil for being agents against himself.

6. *But Christ loves all alike*; Jew and Gentile, bond & free are all one to him, and are alike in him. Col. 3.

7. *But*

7. *Masters* put their servants upon service, but *give them no strength nor ability to doe it.* The Masters will not help them with one of their fingers.

8. *Masters many times take great offence at a little fault,* and so turn away their servants and look no more after them.

9. *Masters do not allow their servants to sit at Table* with them, much lesse doe their Masters serve them.

10. *Masters do not impart their secrets to their servants;* they reserve them for bosome-friends.

7 *But Christ lends, yea gives his people his strength to doe their work.* If he bid them pray, he gives them the spirit to helpe their infirmities; if he bid them repent, he gives them repentance, &c. He does their work in them, and for them. Rom. 8 26 Acts 5.31: Isa. 26.12.

8. *But Christ covers and winks at the failings of his servants;* he doth not turn them out of doors, but loves them still.

9. *But Christ makes all his servants his fellows; they sit at the same Table,* yea he himselfe comes forth to serve them.

10. *But Christ acquaints his servants with his secrets.* Christ is familiar with his servants and tells them all his and his fathers heart. Joh. 15.15.

XV. *Christ is called a Lyon.* Rev. 5.5.

Lyon.

The Mystery.	The Revelation.
1. THe Lion is a very majestical creature;	1. JEsus Christ doth carry Majesty in his

ture; Majestie sits inthroned in his very looks; which occasioned this speech from *Philip* of *Macedonia*, that an army of *Harts* (which are timorous creatures) having a *Lyon* to their Captain where more terrible then an army of *Lions* that had an *Hart* to their Captain. And hence it may be that they take and subdue Lions, by casting a vaile upon their face; as if al their force lay in their Majesticall looks.

Leo non terretur lavis.

2. *Lyons are very magnanimous and courageous*; they are all ways conquerors, and are *Hierogliphical* of Dominion: and it was accounted ominous if a woman brought forth a Lyon, as signifying that Country to be subdued by strangers. Hence the adage *societas leonina*: The ruling, yea the overruling society.

Mulier leonem.

his face. There is Majesty in his looks, Majesty in his words, Majesty in his walking. One *Christ* in the head of a Company of (though but *Hart-hearted*) Christians, is enough to oppose, scatter, and vanquish the most potent Army that ever the *Prince* of darkness and *god* of this world could raise against the Saints. The looks and words of Christ afright his enemies.

2. *Christs Majesty doth not want magnanimity*; Christ never incounter'd with any but he was conqueror. He conquered the Divel, and rid in triumph through his Kingdom (*the aire*) when he ascended on high. He conquered the world, trampling it under his feet. He conquered sinne, condemning it. He conquered the wrath of

3. A God

3. *A Lyon is a terrible, dreadful, and formidable creature.* When he lifts up his roaring voice, the beasts of the field tremble, & hide themselves for very fear. Amos. 3. 8.

4. *Lyons are robust and strong* creatures; 'tis said of *Saul* and *Jonathan* they were stronger then Lyons. And when the *Sunne* passeth through *Leo*, its then in its greatest strength; out of the strong came sweetnes 2 Sam. 1. 23. Judg. 14. 14.

5. *Lyons are watchful creatures.* It hath been a tradition that they are *insomnes*, that they sleep not: perhaps they sleep not so much as other creatures; but that they sleep not at all is absurd to think: but their eyelids being too little to cover

A Hanc ob causam palvis famorum leonum effigies ad pingebantur.

God appeasing it. When the Woman brought forth the Lio of the Tribe of *Judah*. it portended nothing less then the conquest of the divels kingdom

3. *The voice of Christ* (especially in the last day) *is most dreadful to the wicked*; it makes them cry to the mountains to cover them, as not being able to abide his voice Rev. 6. 16

4. *Christ is very strong*, for he is the power of God. He is a mighty man, mighty with God, mighty as God, yea the mighty God; and a soul acts then in strength when it passeth through Christ.

5. *Jesus Christ* who is the keeper of *Israel neither slumbers nor sleeps*; he never shuts his eyes, but hath them alwayes open upon the just. Hee winkes not so much as to the twinkling of an eye. He always stands centinell for Ps. 121. 4.

cover their great eys, they do ſleep with their eyes ſomewhat open and ſhining, which hath occaſioned it to be ſuppoſed that they ſlept not at all.

6. *Lyons are full of clemency to them that proſtrate themſelves at their feet:* they wil not touch any who by ſubmiſſion humble themſelves before them.

Corpora magnanimo ſatis eſt proſtraſſe Leoni.

Lie on the ground before the Lyon ſtout,
And that's enough *from's paw to keep thee out.*

7. *Lyons are witty,* cunning, and crafty (yet not fraudulent) creatures.

8. *Lyons are creatures which will be ſure to revenge injuries done to them.* They will prey on them who would make a prey of them. When *Juba* (as the ſtory telleth) march'd with his army through

his people, and is always looking about him to ſee if any danger be approaching. He watcheth over his people for good.

6. *Chriſt is full of pitty, compaſſion, and tenderneſs of bowels to all that humble themſelves before him.* He reſiſts, and (Lion-like) teares in pieces the proud, and giveth grace to the humble, with whom alſo he makes his habitation. Oh Chriſt is much taken with humble ſoules.

7. *Chriſt is wiſe,* he outwits the policy of hell & the world, yet uſeth no falſe dealing

8. *Chriſt will alſo take vengeance on all that have wounded him* or his people; ſuch as would prey on Chriſt, ſhall be made a prey to Chriſt. Though they wound Chriſt in his paſſage through

through the Deserts of *Africa*, a young man of his company wounded a Lyon; but the year following, when *Juba* returned, the Lyon again meets the Army, and from among them singles out the man that hurt him, and teares him to pieces, suffering al the rest to pass in peace and safety.

through the Wilderness of this world; yet certainly when hee comes again to judge the world, he wil single out all that shoot their Arrows at him or his, or him in his members, & wil without mercy tear them in pieces. But as for the peaceable, peace be to them, and the whole *Israel* of God.

XVI. *Christ is called a Vine.* John 15. 1. *Vine.*

The Mystery.

1. A *Vine is a goodly, fair, and pleasant* thing to look upon. And that

1. *For the pomp and statelinesse of the leaves*, which vaile the Grapes from the scorching Sun.

2. *For her loving imbraces*, with which shee claspes about Walls, Trees, and Poles.

3. *For her big-bellied Grapes*; for the many bunches and clusters

The Revelation.

1. JEsus *Christ is very faire, lovely*, and amiable to look upon. And that

1. *For the skirts of his Garments* which do hide our soules from the heat of wrath.

2. *For his many loving imbraces* wherewith he claspes and embosomes his beloved ones.

3. *For the graces wherewith he is pregnant.* The many

cluſters which hang like ear-rings to adorn her.

2. *A Vine hath a very pleaſing* acceptable and grateful ſmell.

Ezek.17.6 3. *A Vine is of a ſpreading nature*; it ſhooteth forth its ſprings and ſpreads out its arms; it alwayes takes up more place.

4. *A Vine is very* Ezek. 32. *fruitful*, it brings forth 12. abundance of Grapes, Pſ.128. 3. from which wine (*the blood of Grapes*) is preſt forth, a liquor that hath many excellent qualities.

1 *Wine is a* ſpecial good *medicine for* He poured in oyl *an ulcer*; by reaſon and wine. of its heat and moderate drying. Luk.10.34

2. *Wine is comforting*; it makes merry Eccleſ.11. and glads the heart 9. of man. it lightens Pſ.104.15: the heavy heart, it Prov. 10. cheers up and re- 34. vives the ſpirits; which were impriſoned in damps of *melancholly*. It makes a

cluſters of Grapegraces which like jewels ſet him forth

2. *The ſavor of Chriſt is like ſweet oyntment* poured forth.

3. *Chriſt is very ſpreading*; from *Adam* to a Family, from a Family to a Nation, from a Nation to the World.

4. *Chriſt brings forth abundantly*; from him is all our fruit found, and from him there flows forth blood which is better then wine, and hath many tranſcendent qualities in it.

1. *Chriſts blood is the beſt medicine* to cure the ulcers which ſin hath made in the hearts of men.

2. *Chriſt is full of comfort, and fills the ſoule with comfort.* Hee revives and cheeres up poore drooping ſoules; and when he comes, the ſoule forgets the ſorrows and pangs which it lay un-

a man forget his affliction.

3. *Wine doth refresh the inward and natural heat, and thereby quickens the stomack.* Paul would have *Timothy* drink Wine to heat his stomack which was cooled by drinking Water. Wine causeth the stomack to have an appetite to meat; it helps concoction, and conveyeth nourishment through al parts of the body. It increaseth strength, maketh pure blood, maketh the body well-coloured, and is of great use to such as are in consumptions.

4. *Wine is a remedy against taking of Hemlock*, and other cold poysons; as also against the biting of Serpents and stings of venomous beasts, which kil by cooling.

5. *Aqua Vitæ is drawn out of Wine*; 'tis

under, while he was absent.

3. *Jesus Christ doth refresh and stir up the roots of grace in the soule*, which many times are kept under by cooling temptations. He provokes the soule to strength of appetite after the bread of life, and helps the soule to digest and concoct the marrow wherewith he feeds it. He strengthens and beautifies the soul, and keeps it from languishing under a consumption. He is, (oh how sweet!) a cordial.

4. *Christ is the best Antidote against the Hemlock of sin*; against the bitings of the old Serpent, and stings of this venomous World, which else would hurt and kill the Saints.

5. *The Spirit who is the water of life flows*

'tis the spirits of Wine which is of great use to preserve and prolong the life of man.

from Christ; which helps the soule when it faints, and recovers it out of its swouning fits.

The disparity between the Vine and Christ.

1. THe *Vine* as it *needs ground to stand in*, so also props to uphold it; for it cannot stand alone by reason of its weakness. 'Tis an adjective substantive.

1. BUt *Christ is of himself, and stands by himselfe*, and needs not another either as a foundation to stand on, or a prop to lean on, he being all himself.

2. *The Vine of it self is not serviceable to any thing*; it is so brittle that it will not serve to make a pin. All its excellencie is in fruit-bearing.

2. *But Christ is most excellent in his own person*, and were it to be supposed he could bear no fruit, yet himselfe were most excellent & glorious.

3. *Vines are confined* to certain places, *and inclosed*; and are not common to every mans use.

3. *But Christ stands in the streets*, and he that runnes may take and tast how good and gracious he is to all that come unto him.

4. *A vine ageth soon*, it is very short liv'd, and endureth not long. It makes hast to its

4. *But Christ is long-lived*, even to eternal life. Christ doth not grow old, nor decay; but

its bigneſſe, and dies ſuddenly.

5. *A little Wine* (as a drop or two) *cannot effect much*, it cannot chear at all.

6. *We may drink too much Wine*, and ſo ſin againſt God and our own ſouls. For

Pro. 23. 29, 30. 1. It cauſeth woe, ſorrow, contention, babling, redneſſe of eyes, and wounds.

Iſa. 5. 11. Pro. 23. 33. 2. It inflames to pride and luſt.

3. It maketh a mocker, and raging.

Pro. 23. 33. 4. It openeth the mouth to ſpeak perverſe things.

Pro. 23. 34. 35. 5. It makes us inſenſible of danger.

Hoſ. 4. 11. 6. It taketh away the heart.

7. It maketh ſick.

Hoſ. 7. 5. 8. It makes a man

Hoſ. 5. 7. to affect evil men.

9. It makes a man

Hab. 2. 5. a tranſgreſſor.

Jer. 23. 9. 10. It overcommeth.

7. *Wines comfort is tranſient*, it ſoon paſſeth away; But like the crack-

but is and will be for ever.

5. *One drop of the water of life*, and the oyntment of the Spirit *exceedingly revives a ſoul.*

6. *We can never drink too much of Chriſts Wine*; nay, the more we drink, the better we are; and therfore he calls upon us to drink abundantly, till we be filled & overcome into an extaſie of admiration. Whatever evil commeth by drinking much wine, the oppoſite good is attained to by drinking much of the blood of our Vine. There is no exceſs in drinking of Chriſts flagons; a man ſhall not be a tranſgreſſor thereby.

7. *But the comforts of Chriſt are durable*, They are for ever-

crackling of thorns under a pot.

8. *In a Vine there are many superfluous and fruitless branches*, empty Vine branches, which bear no Grapes more. They never cease to be.

8. *But in Jesus Christ there is not one fruitlesse branch*; there is not one barren among them. Cant. 4.2.

XVII. *Christ is called a friend.* Cant. 5.16.

Friend.

The Mystery.

Deut.13.6 1. A *Friend is as a mans own soul. Jonathan* loved *David* with a wonderfull 1 Sam.18.1 love; that is, as he loveth his own soule. Hence a friend is expresst by *alter ego*, another-self; *amicorum una est anima in duobus corporibus*, they have but one soule in two bodies. There is Identity and Oneness between friends. And so looking on them as themselves, they love them as themselves.

2. *A friend much rejoyceth*

The Revelation.

2. *Christ loveth his people as his own soule.* As the husband in loving his wife, loves but himself; even so Christ loves his friends in himselfe and as himselfe. They are as so many members without which the body were incompleat; and therefore Jesus Christ loves them as one with himself, looks on his friends as without which he were not one, and therefore loves them as his oneneſſe. Eph.5.28, 29.

2. *Christ is much delighted*

joyeth in a friends company and communion. They joy in each others injoyments; they are not at rest but in being together; *each makes one life double, by making a double life one.*

lighted in the company of his friends; He is always drawing neerer & neerer to them, and drawing them neerer and neerer to himself; they are always in his arms embraced by him.

——cùm sit junctissima, junctior esse
Expetit, & vinclo semper propriore ligari.

Friendship when neerest, neerer it would be;
And by a closer tie bound fast to thee.

3. A *friend is very free in imparting his mind to a friend.* He accounts nothing worth knowing, unlesse he make it known. He rips up his most inward secrets to his friends. *Job* calls his friends inward friends, or *the men of his secrets*

3. *Christ maketh known all his and his fathers wil to his people*; He hides nothing from them which concerns them to know. I have called you friends; for all that I have heard of my Father, I have made known to you. Joh. 15. 15.

b. 19. 19

4. *A friend overlooks all disparity and infirmity*; if he finde not equality, he makes it. Friendship is so generous, that it will love misery, it will look on deformity as handsome; if it be but drest in the livrie of friendship. A friend

4 *Christ overlooks all our infirmities and deformities*, & though there were such inequality and disproportion, yet he would love us. *There was disparity in age*, he the father of eternity, we the sons of yesterday: *in estate*, he heir of all things,

friend never thinks his friend too poor, or too despicable to be owned by him. Deformities do not keep off a friend from loving.

5. *A friend loveth at all times, and therefore sticketh closer then a brother.* He doth not leave his friend in adversity, but is as much then as ever.

Prov. 17. 17. Pro. 18. 24.

Quo res cunq; cadent, unum & commune periclũ
Una salus ambobus erit.

One common *well* or *ill* to both shall be,
Whatever come to pass; *so one are we.*

A true friend is a *country* to the banished, a *patrimony* to the poor; *knowledge* to the ignorant, to the feeble a *support*, to the sick *health*, to the afflicted a *comfort*: indeed hee keeps open house, and accounts all things hee hath common to his friends. 'Tis said of *Archelaus*, that hee laid

things, we had nothing: *in beauty*, he the loveliest of ten thousand, we black & deformed: *in birth*, he the Son of God, we the off-spring of earth: *in conditions*, he holy, we sinful.

5. *Christ never leaves his people in time of streight and dangers*; though they be in fire and water, he will be with them. Christ sticks close to his friends.

Jesus Christ is an haven an harbour to poor shipwrackt soules; he is indeed all in all to his poor friends; his treasuries stand open to his friends, they may come and take abundantly; yea sometimes he brings it before they come to fetch it; they have it before they ask it.

He

laid a bag of money under his ſick friends pillow, rather chooſing that his friend ſhould have the pleaſure to finde it, then the pain to ask it. *Cauſinus* hath a ſtory of one *Zenothemis*, who when his friend *Menecrates* was degraded of his honour, & had his goods confiſcate, and every one avoided him as a monſter, took him home and made him partaker of his treaſuries: *Menecrates* weeping for joy, told him that he was not ſo ſorry for want of wealth, as for this, that he had a daughter mariagable, but deformed. Nevertheleſſe *Zenothemis* told him he ſhould not be troubled at that; for I (ſaith he) wil be her husband, though ſhe were but half a woman having, a body misſhapen & limping, &c.

but of *Lucian* in the Paſſion of Verſion,

6. *A friend when abſent in body, is preſent in*

He is all he is, and imployes all he hath, and doth all he doth, for his friends. Jeſus Chriſt is ſuch a friend to poor ſinners, that though he find them degraded of all their honour, that is, *being with God*; have all their goods, that is, *all the creatures* confiſcated; and gaz'd on by Angels as monſters: yet he takes them home, cloaths them with his white Linnen, ſupplies their wants with his fulneſſe. And that there may be nothing wanting to compleat their happineſſe, he will marry them to himſelf; He will overlook all their deformity, forget all their diſproportions, and make them his. Hoſ. 2. 19.

6. *Chriſt is bodily in Heaven, yet with his people*

in affection; A friend is more where he loves, then where he lives.

people on earth; he is present with them, as with his father.

——Non nos mare separat ingens,
Nec via, nec montes, nec clausis mœnia portis.

Nor sea, nor way, nor hills, nor wals, nor gates Though wide, high, shut, shall, make us separates.

It hath been observed that *Palms* divided one from another by an arm of the Sea, have bowed their tops one towards another, as witnessing their amity, and protesting against the Element which had disunited them.

Jesus Christ though placed in Heaven, is continually inclining his head towards his friends; he is ever and anon looking to them, and comming to them: for nothing can keep him off from his friends.

7. A *friend giveth* Prov. 27. 9 *hearty counsel*, or counsel from the soule. Ps. 55. 14. *David* saith of his supposed friend, wee tooke sweet counsell, or wee sweetned counsel together.

7. *Christ gives his friends sweet counsel*; he is their counsellour in all cases. He directs their way for them, and sheweth them how to order all their goings.

8. *A friend protects his friend*. He is a man of another mans peace, one who hath an eye to the well-being of others, and vindicates them from evil

8. *Christ setteth a watch over his friends*, he is very tender of them, and is as jealous of them, as of his own name. He vindicates his frinds from

evil reports and frees them from danger.

9. *A friend is willing to spend his life for a friend,* Men have been willing to dye to save their friends alive. For a good
om, 5.4. man, *that is*, for a friend one would dare to die.

10. *A frind can do that for a man with credit, which were a disgrace for a man to do himself:* things (as to beg, &c.) are gracefull in a friends mouth, which would make ones selfe to blush.

from Satans accusations; and defends them from the powers of darkness.

9. *Christ layeth down his life for his friends,* or rather for his enemies to make them friends. Christ dies that they may live. And greater love can Joh.15.13. no man shew them to lay down his life for friends.

10. *We by our friend Christ can be bold with God.* He for us, and we by him can go to God with full assurance; but of our selves, and by our selves, we durst not look God in the face.

II. Concerning the Spirit.

XVIII. *The Spirit of God is set forth by Oyle, Unction, and Anoyntment.* Psalm 45. 7. John 2. 20. 27.

Oyle.

The Mystery.	The Revelation.
1. *OYle will never or hardly ever mingle*	1. *THe Spirit will never mingle, nor*

less it well ten.

mingle or incorporate with any other liquid thing. It being full of aire swims above, and cannot endure to be kept under.

2. *Oyle cannot be dried up by Summers heat or Winters cold*; it's able to conserve and maintain its being against the scorching Sun and incroaching Frost.

3. *Oyle is of a soft and softning nature*; It hath a dilating quality, which by soft and insensible degrees, spreads and stil gaines upon the bodies where it falls.

4. *Oyl strengthens*; and this I suppose was one end among many others, which they had in anoynting their bodies, *to strengthen themselves.*

5. *Oyl is of a fat and feeding substance*, it's a very nourishing thing. A feast of fat things or of Oyls.

6. *Oyle*

nor become one with the flesh. The Spirit is from above, and always lives above; the Spirit cannot be under the command of any lust, &c.

2. *The Spirit cannot be dried up by any heat of persecution*, nor by any cold and chilly season wherewith the soule is often almost benumed; it will live, though flesh would stifle it.

3. *The spirit doth supple and soften the heart*; it doth sweetly diffuse it self upon the soule, and ever makes way till it have filled the soule with grace for grace.

4. *The spirit of God doth strengthen every soul* upon which he is poured forth. He is the power of Gods might in which the Saints are strong. Eph. 6. 10

5. *The spirit feeds us*, and by the spirit we are fat and well-liking before God.

6. *The*

6. *Oyle procureth beauty*, it maketh the face to shine: it makes a cheerful countenance.	6. *The spirit is the beauty of Saints.* He makes their faces as the face of *Moses* and *Steven* to shine most gloriously.
7. *Oyle was used for lights*; the Virgins took Oyle in their Lamps to keep them burning, that they might give light.	7. *The spirit is the light of Saints.* The Spirit illuminates them to know all things which are freely given them of God
8. Oyle is of an opening and clarifying nature.	8. The Spirit opens our understandings, cleares our sight, and cleanseth our soules.
9. *Oyle mitigates paines and aches*; it makes a man that is anoynted therewith more agile, nimble, and fit for motion.	9. *The pourings forth of the sweet Oyntments of the spirit do assuage the grief of souls*; they ease the soule, and fit it for motion Godward.
10. *Oyl heals wounds, allayeth swellings, expels poysons*: The *Samaritan* poured Wine and Oyle into the mans wounds who fell among Thieves. Oyle searcheth into the wound, and opens it.	10. *The spirit onely* (by his word to, and work in a soule) *can heale its wounded conscience.* The Spirit allayeth the swellings of pride; & expels the poison of Satan which came into the soule with his fiery darts.
11. The Olive was an Hieroglyphick of Wisdom among the Antients	11. The Spirit teaches us the wisedome of God; and this Dove brings

Isa.26.6. Ps.104.5. Exod.25.6. 1Cor.2.12. Luk.10.34

Antients. The Olive-branch brought to *Noah* discovered the waters abatement.

brings an Olive-branch of peace, and assures us that the flood and deluge of Gods wrath is abated and gone.

XIX. *The Spirit compared to Wind.* John 3.8.

Wind.

The Mystery.

1. *The wind is of a subtile and invisible nature*; no man ever saw it, nor is its way known. It passeth the search of reason to finde out whence it cometh, or whither it goeth. Joh. 3. 7.

2. *The motion of the wind is very swift*; and therefore 'tis said, to expresse Gods swiftnesse, He flies upon the wings of the wind.

3. *The motion of the wind is various*; it doth not always blow one and the same way; and its several motions have several effects

The Revelation.

1. *The Spirit is invisible, and works invisibly*: all his wayes are unsearchable and past finding out. The naturall man knoweth not the things of the spirit, nor indeed can he. 1 Cor. 2.

2. *The spirit is very quick, and swift in motion*: he is every where, and moves in the hearts of his people without going from one to another.

3. *The spirit moves variously*, now after the *North*-wind, then after the manner of the *South*-wind; and its motions have various Cant. 4.

effects and various operations.

4. *The wind works powerfully, strongly, and irresistibly.* It hath a mighty force in making away all that stands in its way. It turns up the *Cedars* of *Lebanon* by the roots. It rends the Mountains, & breaks the Rocks. The *Italians* made a god of the wind, and dedicated a Temple to it; because they had seen its force in tearing the Ships, and dispersing the Army which *Sigismund* had prepared to invade *Italy*.

5. *The wind bloweth where it listeth.* We cannot command the wind to blow where or as we would have it; it moves, and ceaseth to move freely.

6. *Winds dissolve the clouds*, and so occasion raine to water the earth, to soften it, and make it fruitful.

7. *The*

ous operations in the soul.

4. *The Spirit is mighty in operation; there is no standing before it.* It brings down and levels all the high & lofty mountains exalted in our hearts against grace. It roots up the roots of bitterness, rends the hard and flinty hearts of men. The mighty power of the omnipotent arme of God worketh irresistibly in the things of nature and grace. Well may the Spirit be worshipped for God, being so omnipotent.

5. *God hath mercy on whom he will.* He sends the wind of his grace to blow in one soul, and not in another; and at one time, and not at another. He worketh in every one severally as he will.

6. *The spirit doth dissolve the clouds of iniquity*, and waters the heart with tears of repentance and

Rom. 9. 15

1 Cor. 12. 11.

6 *The wind hath a cleansing force*; it purgeth and purifies the air, which else would be condensed and putrified.

8. *The winde is of a searching nature*, it finds out the most hidden places; it passeth through the most private corners and most indiscernable crānies.

9. *The wind cools and refresheth us in hot times*; the wind tempers the distempers of nature.

10. *The wind disperseth and scattereth clouds*, and so maketh a serene, fair and clear aire. It dispels mists and fogs which did darken the air.

11. *The wind hath a cherishing and fructifying force.* Without the winde nothing would grow or prosper.

godly sorrow, and keeps the heart soft and humble, and makes it fruitful.

6. *The spirit doth cleanse the soule*, and purge the heart from deadness and dulness, and grossenesse, that it may not be corrupted.

8. *The Spirit discerns and finds out the hidden thoughts* of men; it searcheth betwixt the joynts and the marrow. The Spirit trieth all things.

5. *The Spirit doth sweetly coole*, refresh, and comfort our souls in the heat of fiery tentations.

10. *The breathings of the Spirit make faire weather* in the soul, so as the soul may clearly see the Heavens, yea the bosome of God open in Christ ready to receive it.

11. *The Spirit, of a barren wildernes makes a fruitful land.* It is the spirit that cherisheth and *animates* our souls.

XX. *The*

XX. *The Spirit likened to Water*, Ezek. 36. 25.

Water.

The Mystery.	The Revelation.
1. *WAter for its rise is from* Eccl. 7. 1. *the Ocean*; thence they come and thither they return.	1. *THe Spirit flows forth from God*; and to God he returns and carries many a soul with him.
2. *Water is a very necessary thing*; we cannot live without water. Its necessary	2. *There is a necessity of the spirit*; we cannot live to God, but by the spirit.
1. *To queneh our thirst, to allay the heat of our stomacks*; the height of misery is expresst by a baren ground where Psal. 63. 1. no water is, because a man may die with thirst.	1. *Nothing can satiate the longings of a thirsty soul, but a draught of the flagons of the spirit.* How dry and pareht is that soul which hath not the Spirit.
2. *Its necessary to soften things hardned*, which otherwise are of no use to us; as slime, &c.	2. *The spirit softens our hard hearts*, which are even baked together for want of watering.
3 *Water is necessary to quench fire*; sometimes the fire goes from the chimney to the house-top, and then we see the use and necessity of water.	3. *The Spirit only can quench the aspiring fire of* lust, pride and passion, which else would burne poor soules into ashes, and consume them to nothing.
4. *Water is necessary*	4. The Spirit only Ezek. 36.

ry to cleanse us, to cleanse our bodies and our cloaths,&c.

5. *Water is necessary to make our Gardens and our fields fruitful*; the Earth would gape for thirst, and open its mouth wide enough to swallow us up, were it not for water.

3. *Water is a free and cheap thing*, easie to come by; it doth not cost us much. It is a common element, none are barred from it, any may go to the River and drink. 'Tis
Lam. 5. 4. a sad time when water is sold.

4. *Water is a plentiful element*; 'tis a copious thing; there is water enough to supply all.

washeth us, and cleanseth us from all our polution and defilement.

5. *The Spirit by watering us with the streams of his grace doth make us fruitful* and abounding in every good work; and did not he water us every moment, the roots of grace would not be able to bear fruit.

3. *Ho every one that thirsteth, come and buy water*, (that is, the Spirit) *without money*, & without price; who ever receiveth Christ, in him shal be a fountain of living water, that is, the Spirit. Wo to us were we to Joh. 4. 1
buy our waters.

4. *There is Spirit enough* for every poor soul, to supply all their wants, and to last even to eternity.

III. Con-

III. Concerning Saints.

XXI. *Saints are called Babes*, 1 Cor. 3. 1. *Babes.*

The Mystery.	The Revelation.
1. *BAbes beare in their faces their fathers Image*; they represent them of whom they be begotten.	1. *THe Saints are the image of God.* Man is but the *Sciography*, Saints are the *Eiconography* of the Divine nature. Nothing is such a lively representation of God, as is a Saint.
2. *Babes are something of our selves without us*; they are branches broken off from us; they are our selves in fraction.	2. *The Saints are as so many sparks struck out of God.* As so many Babes issuing out of him, and yet stil abiding in him.
3. *Babes are growing things*; they do increase more and more unto *manhood.*	3. *The Saints grow from grace to grace*, till they come to be perfect men in Christ.
4. *Babes are very harmlesse*; they are not injurious, nor malicious to any.	4. *The Saints are an harmlesse Generation*; they are oppressed, but oppress not; wronged but wrong not.
5. *Babes cannot goe alone, nor feed themselves*; and therefore have their nurses to attend them, to taste their meat, & put on their	5. *The Saints have the Spirit and Angels to guide, feed, and guard them:* they cannot take care for themselves, and therefore

their cloths for them

6. *Babes cannot bear strong meat, they are fed with milk*, and such things as are most nourishing, soonest digested, and most easily concocted.

7. *Babes are very dear to us*; we are tender of them, our very hearts are set upon them.

fore have overseers.

6. *The Saints while babes are fed with milk, joy and comfort*; but indeed when they are grown up, they must feed on courser fare at times. They have gall and wormwood for many a meale.

7. *God is very tender of the Saints his Babes*; his eye and his heart is alwayes towards them.

XXII. *Saints called Children.* Eph. 5. 1. & 1. 5. *Children.*

The Mystery.

1. *CHildren are born of us*; they are the seed of our loyns and the fruit of our wombs.

2. *Children partake of our nature*; they are flesh of our flesh, and bone of our bone.

3. *Children are called by our name*; our name (and not others) is named upon them.

4. *Children have their portions*

The Revelation.

1. *THe Saints are born and begotten of God*; The seed of God and travel of Christs soul. Ro: 9: &

2. *The Saints are partakers of the Divine nature*, they are Spirit of Spirit.

3. *The Saints are called after Gods Name*, *Godly* from God, *Christians* from Christ, *Spiritual* from the Spirit.

4. *God provides for his*

portions from their parents; parents provide maintenance & livelihood for their children, and leave their estates to them.

5. *Children sit at our Tables with us*, they feed on the same food, and dip their finger in the same dish with us

Mat.17.26 6. *Children are free, they do not pay tribute as strangers do*; they are born to priviledges, whereas strangers buy their freedome; as *Paul* told the Captain, I was free born. Acts 21. 26.

his people, & that they may not want, he himselfe is become their portion. All God is, all God hath, all God can do, is theirs.

5. *The Saints eat the food of God*, and that is Gods enjoyment: they have the same meat & drink with Christ:

6. *The Saints are born to great and glorious priviledges*; though indeed Christ bought all for them, and bought them to enjoy all. They are free men, & the denisons of heavē

Thus the Saints are Children, considering them as *from* their Parents: They are Children also, considering them as *to* their Parents.

1. CHildren *are very teachable*; wee may learn them any Language, Art, or Science we please: their *genius* is flexible.

2. *Children are very humble*; therfore Christ said to his Disciples, Mat.18.3. Whosoever shal *humble* himselfe as this little

1. THe *Saints are very flexible and yielding to the teachings of God.* Their hearts are at Gods command and dispose.

2. *The Saints are not only humbled, but they are also humble ones*; God dwelleth with the humble, that is, with

little child, the same is greatest in the Kingdom of Heaven. They doe not take care for great things, they are not minding the world, &c.

3. *Children are obedient to their Parents*; they are at their Parents beck. They do but wait to know their Parents wil, that they may obey it.

4. *Children are very tender of their Parents honour*, that neither they or others blemishit: they wil rather suffer themselves then *suffer* their Parents to suffer. 'Tis storied of a Kings son who was tongue-tied, that seeing one about to strike his father, by straining himselfe loosed the strings of his tongue, and cryed out, strike not the King. So tender was he of his fathers welfare.

5. *Children, and all they had and did was* anciently *for their Parents.* As appears by *Jacob*,

the Saints. The Saints minde not the things of the world, nor seek they great things for themselves.

3. *The Saints are obedient to God*; yea 'tis their meat and drink to do his will; He is their father, and they honour him.

4. *Saints are tender of Gods honour*; If any revile them, or strike them, it goes not so much to their heart; but they cannot endure to see their fathers honour in the dust. Though they be silent and tongue-tied when they themselves do suffer; yet their love & duty to their father constrains them to speak if his name be like to suffer: they take more care for God then for themselves

5. *The Saints are all they are, and do all they do, and imploy all they have for their God.*

They

Gen. 48. 22. *Jacob*, Gen. 48. 22. I give thee one portion above thy brethren, which I conquered with my Bow & with my Sword: Which *Jacob* himself never purchased, but his sons did when they kill'd the *Sichemites*: only he was Lord over them, and all they conquered, and therfore called it his, as if it had been purchased by himself.

They account not their being worth injoying, but as it may be laid out for God. They are in the world as Christ was in the world, and that is to do their (as he did his) fathers will; they live in God, and live for God. God is their end, and not they themselves.

XXIII. *Saints called Heirs and First-borne,* Rom. 8. 17. Heb. 12. 28, *First-born.*

The Mystery.

Gen. 27. 29. 1. *The firstborn had a Princely power* and Dominion over their brethren. They bowed down before them; they were next to their Father in honour.

2. *The first born were Priests* in their fathers families, till the Levites came in.

3. *The firstborn had the*

The Revelation.

1. *The Saints are made Kings to God*; and God makes the world their brethren (after the flesh) to serve them. They are next to God in honour. Rev. 1. 6.

2. *The Saints are Priests to God*, to offer up themselves a holy and acceptable sacrifice unto God. Rev. 1. 6.

3. *The Saints have Hea-*

the inheritance, the rest had but a piece of money: and to this day we see that men use to make their inheritance to the first-born. And besides the inheritance, the Deut. 21. 17. first-born had a double portion of the goods.

4. *The first-borne were redeemed with a great piece*; the redemption of a first-born was with no less then five Shekels.

5. *The first-born had a peculiar sort of apparell*, whereby they were distinguished from others; such was *Esau* his goodly rayment, Gen. 27. 15. which *Rebecca* put upon *Jacob*.

6. *The first-born had the blessing annexed to him*; and unless they were supplanted as *Esau* was by *Jacob*, they were blessed of their Father, especially when their fathers were about to dye.

בכיר *Primogenitus.*

ברוך *beatus.*

Heaven for their inheritance; the world hath but a small allowance; for all they have amounts to no more then vanity. God makes himself and all to the Saints. The Saints have a double portion; they have for this life, and that which is to come. Eccles. 1. 2. 1 Tim. 4. 8.

4. *The Saints are redeemed with a great price*; with the precious blood of Christ; he himself was their redemption-money.

5. *The Saints are cloathed with the goodly rayment* of Christs righteousness; holiness is the Saints livery, whereby they are distinguisht from the rest of the world.

6. *The Saints are the blessed of the Lord*; and none can take either birthright or blessing from them; *they are blessed, yea and they shal be blessed.* Jesus Christ blessed them at his departure, & that blessing shal never depart from them. The

The difference between the *Heirſhip* of the Children of men and the Children of God.

1. *AMong the children of men, all cannot be heirs*; they cannot all have the inheritance.

1. *BUt the Saints are heirs together*; yea heirs together with Chriſt; they all have all. Rom. 8. 17

Their co-heirſhip appears.

1. They have all the ſame Father. Eph. 4. 6.
2. They are all of the ſame Body. Eph. 3. 6.
3. They have all one Spirit. Eph. 4. 3, 4.
4. They wear the ſame Apparel.
5. They all have the ſame gifts of Grace; one Faith, one Hope. Gal. 3. 27, 28. Eph. 4. 4, 5.
6. They all have the ſame Promiſes. Eph. 3. 6.
7. They have the ſame or the like Attendants, *viz.* Angels. Heb. 1. 13.
8. They ſhall all have the ſame Glory, the ſame Crown incorruptible, which fadeth not away; and they ſhall all enjoy it in the ſame Place. There's room enough for *Abraham* and *Lot*. 1 Pet. 1. 4.

2. *The firſt-born of this world are heirs onely to a little earth*; their inheritance is but of this world.

2. *But the Saints are heirs of heaven*; they are born to a Kingdome that is above.

3. *The Firſt-born of this world are oftentimes* by policy *deprived*

3 *But the Saints cannot be* by policy or force *deprived either of*

ved of their title, and by force deprived of the enjoyment of their inheritance. They are supplanted as *Esau* was, and turned out of all.

4. *The firstborne of the world are heirs only of a temporary inheritance*; their inheritance will not live as long as they are to live: they must leave it all.

of title or possession; for their life and inheritance is hid with Christ in God. Their treasury is in heaven, Mat. 6. 19. where Moth cannot corrupt, nor Thieves break through & steal.

4. *But the inheritance of the Saints is everlasting in the Heavens*: it will never decay, but outlast time it self, being to endure for ever.

XXIV. *Saints are called Sheep*, John. 10.

Sheep.

The Mystery.

1. *SHeep are very harmles creatures.* Hence proverbial προβατίου βίον ζῶ, to live like a sheep, that is, harmlesly. And προβάτων ἀθῷον more ovium. *Instar ovis.*

2. *They are creatures which the beast of prey do look after*; they are haunted and hunted by

The Revelation.

1. *THe Saints are an harmlesse, quiet and gentle people.* They suffer wrong, but doe none. To live the life of a Saint, is to live quietly, peaceably, voyd of offence toward God and man. Ps.

2. *The Saints are the game which wicked men*, the dogs, wolves, and foxes of the world

by dogs, wolves and foxes: no creatures live in more danger then sheep, and therfore need a shepherd.

3. *Sheep are patient creatures*; they open not their mouth when led to the slaughter.

4. *Sheep are sociable creatures*; they company much, and keep together in flocks.

5. *Sheep are contented with hard fare*; though they are kept but on commons, they will live.

6. *Sheep are very tractable creatures*; you may lead them where you please: as God led *Joseph* like a sheep Ps. 80. 1.

7. *Sheep are profitable creatures*; they are as useful as any creature; they are altogether useful; there is nothing in a sheep but is of good use. They world hunt for. They are ever prosecuted and persecuted by the ungodly of the world.

3. *The Saints beare the hand of the Lord with patience*; though he kill them they wil not complain. Ps. 39. 9.

4. *The Saints delight to be congregating*; they meet often together, and flock together to enjoy God in each other.

5. *The Saints are contented with a little*; though they have but pulse, but bread and water, they can live contentedly; they look not after superfluities.

6. *The Saints are willing to be led by God.* They wil follow the *Lamb* whersoever he goes.

7. *The Saints are very profitable whereever they come*; they are doing good and inriching the world with what God hath given them; the world would

They do inrich their owners.

8. *Sheep are fruitful,* Cant. 5. 6. they increase and multiply excedingly.

would not subsist but for the Saints.

8. The Saints are as a flock of sheep, whereof every one beareth twins, and there is none barren among them.

XXV. *The Saints are likened to Eagles,* Math. 24. 28.

Eagles.

The Mystery.	The Revelation.
Job. 39. 29. נשר שור *ab intuendo, quia recta solem intuetur.* 1. *EAgles are quick-sighted; their eyes behold a farre off.* They are also strong-sighted, for they (such as are genuine) can for a long time look against the Sun with an open, stedfast, and undazeled eye. For their quick-sighted-nesse, we *proverbially* call a quick-sighted, as also an insighted man, *An Eagle-eyed man;* A man who can quickly search and dive into the depths of busines.	1. *THe Saints are clear and quick-sighted;* they can see Acts. 7. 56 from Earth to Heaven; they can through Christ look on God with an open eye, whom the world cannot see and live. They are also wel insighted in the things of God, they prie into the secrets of God, and into the mysteries of godlinesse. They foresee the evil, and hide Pro. 27. 12 themselves, whereas the wicked passe on and are insnared.
2. *Eagles are very speedy-winged, and swift*	2. *The Saints are very speedy and swift* in

swift of flight; 'tis said of *Saul* and *Jonathan*, they were swifter then Eagles; and 'tis said of Eagles, they make haſt to the prey. The flying of the Eagle is uſed in Scripture to denote exceeding ſwiftneſs. As *Jer.* 48. 40. *Jeo.* 4. 13. *Lam.* 4. 19. *Hoſ.* 8. 1. *Hab.* 1. 8.

Sam. 1. 3. *Hyperbole.* Job. 9. 26. Ἀετὸς παρὰ τὸ ἵσσω. *Impetu feror.*

3 *They are greedy in dividing and devouring the ſpoyle.* The young ones ſuck up blood. And this is the reaſon why the *Roman Legian* corried the *Eagle*; for Birds of prey were uſually taken into *Enſigns* of war.

Aquila ab Aquilone. Job 39. 30.

4. *The Eagles doe mount up on high and ſo are aloft.* They dwel in the Rocks; They make their neſts on high, they exalt themſelves, even to the Stars.

Job. 39. 26, 27, Jer. 49. 16. Obad. 4.

5. *Eagles in their motions to Chriſt.* They runne ye a they fly to him, they make haſte to their God. They flee away as an Eagle toward heaven, and are carried upon Eagles wings. They fly as doves to the windows; They are not wel, but when they are ſoaring aloft toward the boſome of God.

5. *The Saints eat ſo heartily of Chriſt, and feed on him with ſuch good ſtomacks*, that they even prey on Chriſt. They are very greedy in ſharing Chriſts banquet. They ſuck up much of his blood, which is better then Wine.

4. *The Saints love to dwell on high, and to have their converſation in Heaven.* They build their neſt above the Stars, in the boſome of God. They are not of the earth, neither can they reſt here, but mount up (like Eagles) to be with God.

Phil 3. 20

Iſa. 40. 31

5. *The*

Isa.40.31. 5. *Eagles are unwearied in their flight*; they do not faint with flying, but continue long, and hold out long in flight.

5. *The Saints are not weary in their motion toward God.* They run without wearinesse, they walk without faintnesse. They are *held up*, and therefore they hold out unto the end.

Αετος ab α intens. & ἔτος annus. Ps.103.5. 6. *Eagles are lively and long-lived*; for they renew their strength (by changing their feathers.) Hence *Aquilâ vivacior*, more lively and lifefull then an Eagle.

6. *The Saints are lively and fresh*; they do flourish, and are green in their old age. They renew their strength by casting away their own, and taking the strength of Christ, Death doth not end their life.

Job. 39. 30. Math. 24. 28. 7. *Eagles are where the carcase is*; where the slain is, there are they; and where the carcase is, there the Eagles are gathered together.

7. *The Saints are where Christ is*; they abide with Christ and wil not leave him: & where should they go? he only is the food of eternal life.

8. *Eagles* (as 'tis storied of them) *are not stricken with lightning.* Hence the Poets say, that the Eagle was *Jupiters* Harness-bearer; and it may be for this they were in the *Roman Legions.*

8. *The Saints are not smitten with the lightning of Gods wrath.* The consuming fire, *that is*, the wrath of God doth not touch them, nor come neere to them; for Christ hath borne it for them.

9. *Eagles* 9. *The*

Unless exceeding hunry.

9. *Eagles seldome or never eat the prey alone*, but they suffer other birds to feed together with them. The Ancients did set forth benignity under this *Hieroglyphick* of an Eagle with other birds taking meat out of the same pot.

10. *The Eagles doe wage a continual war with the Dragons*, and will not be at peace with them: there is irreconcilable hatred betwixt them.

11. *The Eagles are contemners of reproaches & affronts*; though the night-crows provoke them, they are not moved at it.

9. *The Saints do not encroach to themselves, but admit of a community.* They do not eat their morsels alone; but are willing that any, yea that all should partake of their dainties. They are not so evil-eyed as to grudge any the participation of the Gospel-feast.

10. *The Saints are continually in war with the principalities and powers of darkness. Michael* and his Angels are always fighting against the devil and his angels.

11. *The Saints take no notice of the night-crows of the world*, the sons of darkness; they are not at leisure to think of them, when they revile and reproach them.

XXVI. *Saints are called Angels.* Rev. 14. 15, &c.

Angels.

The Mystery.	The Revelation.
1. *Angels are of a pure and spiri-*	1. *The Saints are of a pure and spi-*

l. 104. 4

tual nature; they have not flesh and bone as we have. And hence 'tis that they are invisible and cannot be comprehended by our senses.

Luk. 24 39.

2 *Angels are very holy.* When the Son of man shall come & his holy Angels. And he shall be tormented in the presence of the holy Angels

Mat. 25. 31

Rev. 14. 10.

3 *Angels are very wise.* *David* was wise according to the wisdome of an Angel of God, able to discerne between good and evil; and for their wisdome Angels are called *Intelligences*: this being the difference between them & men, that Angels are *intellectual*, and men *rational* beings. Angels use not Syllogisms or Inductions, &c.

2 Sam. 14. 22.

Sciunt hoc post hoc, non hoc ex hoc.

4 *Angels desire to pry*

ritual nature. Though they are in the flesh, they are not flesh; for that which is of the Spirit is Spirit. They are indeed such as the world seesnot, though they look them in the face. For the Saint is the hidden man of the heart; *A Saint is a man in the spirit.*

John. 3. 6.

2 *The Saints are a people of holinesse*, yea of his holinesse; that is, holy in the holinesse of Christ: They are altogether holinesse to the Lord.

Isa 63. 1. &

3 *The Saints are a wise people.* Wise as Serpents, wise to doe good. They are wise as, yea wiser then Angels; for to them is made known by the Saints the manifold wisdom of God; none understand God better then Saints; for they know him by the light and wisdom of himselfe, that is, Christ and the Spirit:

Eph. 3. 1

Pet.

The

King

5.

4. *The Saints make*

1 Cor. 2.

it

pry much into the mysteries of grace and mercy by Jesus Christ. The Gospel is a *deep* which they take great pains to stoop down that they may *peep* into it, and as through a *key-hole* see the wisdom, goodnesse, and power of God.

5. *Angels are lively, beautiful and shining.* Acts 6.15. *Stevens* face was as the face of an Angel, that is, shining with glory; for when the Angels did appear, they appeared in brightnes; and therfore 'tis that they are painted in the most youthful & beautiful shapes. And when we praise a man for beauty, we say he is like an Angel.

6. *Angels are great* 2 Pet. 2.11. *in power and might*; they excel in strength Thes. 1.7 Psal. 103. 26. they are mighty; for one Angel in a night slew an hundred fourscore & 2 Kings 19 five thousand in the 5. camp of the *Assyrians*, and when they arose be-

it all their businesse to study Christ, and the Gospel; they dig and dive for it as for an hid treasure. They are ever peeping and prying into the bosome of Jesus Christ, that they may know that Eph. 3.19. love which passeth knowledge.

5. *The Saints are fair and lovely*; they shine in the beauties Cant. 2.10 of holinesse, that is, the comlinesse which Christ hath cloathed them with; they need not *paint* or *patch* their faces, for 'tis their beauty to be *without spot*; saith Cant. 2.14 Christ of his Spouse, Thy voice is sweet, and thy countenance comely.

6. *The Saints are strong in the power of Gods might*, that is, Phil. 4.13. Christ who strengthens them. By the strength of their God they encounter with, and put to the rout whole Myriads of temptations, and con-

behold they were all dead corpses.

7. *Angels are swift in executing their business.* They have wings and fly, as *Gabriel* was caused to fly swiftly. Dan. 9. 21

8. *Angels are very obedient to God, they do his command.* Ps. 103. 20

Their obedience is seen first in their service to God.

2. In their service to such as are Gods:

Toward God.

1. *They stand before him,* as a waiting man or servitour before his Master, to hear his voice, and know his pleasure. To stand before a man in Scripture phrase, is to wait upon a man. Ps. 103. 20 21.

2. *Angels admire, reverence and adore God and his glorious Majesty;* and therefore vail their faces before him. Isa. 6. 2

3. *They*

quer millions of corruptions.

7. *The Saints are very swift in their motion God-ward;* they are carried on the wing of spiritual affections, & mount up to God.

8. *The Saints are obedient to God,* they stand ready prest to do his will. Ps. 27. 8.

They serve God, and one another for Gods sake.

Toward God.

1. *The Saints stand waiting upon God,* to know what is his good pleasure concerning them; that when they understand what is his good and acceptable will, they may be in readines to every good word & work. Acts 10. 33. Job.

2. *The Saints vail their faces with many a scarlet blush of self-abhorrency,* when they stand before their God. They Job 42. 6

have

3. *They give glory to God*, yea tis their very busineſſe to ſing *Hallelujahs* to God; τῶν ἀγγέλων λειτουργία ἐστὶ ψαλμῳδία. Angels worſhip is Pſalm-ſinging or Praiſe-ſinging unto God.

They doe their ſervice

1. *Joyfully*. The Morning ſtars ſang together, and all the ſons of God ſhouted for joy. Job. 38. 7.

2. *Angels do their ſervice faithfully*; they keep cloſe to their work, and turn nor aſide on any pretence: neither do they mince the ir work and do it by halfs.

3. *Angels are conſtant in their ſervice*; they proceed εἰς τὸ παν-

have high and honourable thoughts of God, whom they reverence and adore.

3. *The Saints make it their work* (and account it their greateſt wages) to give glory to God; they know no other glory then to glory in the Lord, and to give glory to the Lord.

The Saints do their ſervice

1. *Joyfully*. 'Tis their very delight (as it was Chriſts) to doe the will and ſing the praiſes of their God.

2. *The Saints are real, cordial and faithful in their ſervice of God*. Their heart is wholly ſet on God. Promotion ſhal not bribe them, nor affliction fright them from the ſervice of God. Rom. 7. 13.

3. *The Saints go on from ſtrength to ſtrength*, degree to

παντελὲς to the uttermost, and persevere to the end.

degrees, grace to grace, *even* to a compleat & perfect stature in Christ Jesus.

4. *Angels are unwearied in their service*, they run and return, and are as lively at the end as they were at the beginning They are fresh and ready for new expeditions.

4. *The Saints run without weariness, and walk without faintnesse*; they are not spent in spending themselves for Christ. They are always strong in the power of Gods might.

Rev, 22. 8, 9.

5. *Angels seek not themselves in serving God.* They know not themselves nor love themselves, but in and for their God. They will not take the least honour to themselves.

5. The Saints are to doe nothing to their own, but all to the glory of God. And saith *Peter*, Gaze not on us, for we have not done this, but Christ hath done it. And *David*, Not unto us, (*hee doubles it*) not unto us, but unto thy name be the praise.

1 Cor. 11. 20

Acts 3, 12.

Psal. 115. 1.

Ps.

Heb. 1, 14.

2. *Angels serve the Saints.* They are all ministring spirits sent forth to minister for them who shal be heirs of salvation.

2. The Saints also serve the Saints.

Ps.

Dan. 9. 22, &c.

1. *Angels reveale Gods*

1. *The Saints* (by the

Gods mind. They are Gods messengers going up and down the world to discover God. They are Gods *Nuncio's.*

2. *Angels rejoyce at the conversion of sinners*; they are glad when the number of heavenly *Quiristers* is increased.

3. *The Angels attend the Saints*, who are committed to their charge, that no evil touch them, nor any danger come neere them. They are to beare the Saints in their hands, that they dash not their foot against the stone. Ps. 91. 11.

And therefore

1. *They encamp about them.* The Angel of the Lord encampeth about them that fear him, and delivereth them. Ps. 34. 7.

2. *They pray for them* the words of their mouth & the work of their hand) do *preach and publish to* the world what is the *mind and will of God*, and that is holinesse.

2. *The Saints are like-minded*; 'Tis their joy to see or heare of any poore souls being brought in to the number of such as shall be saved.

3. *The Saints doe attend the Saints*; they have an eye to the good of al men, but especially to the houshold of faith. They take a kind of charge of each other; to watch over one and other, and to bear up one another.

And therefore

1. *They do encamp about one another*, and guard, and garrison one another with their utmost power. Jude 21. Keep your selves, or one another.

2. *The Saints pray*

them, as the Angel in *Zachariah*. How long O Lord of Hosts wilt thou not have mercy on *Jerusalem*, and on the Cities of *Judah*?

Zach. 1. 12.

3. *They supply the wants of the Saints in time of need.* They are ever taking notice of the Saints conditions and cases, and accordingly apply themselves to them. They have dreſt a dinner for the Saints, who elſe had given up the Ghoſt for hunger.

1 Kings 19 6, 7.

4. *They are often ſent to comfort the Saints.* They often bring them glad tidings of great joy.

Luk. 1. 10.

9. *Angels are bleſſed*; and their bleſſedneſs is in this that they are conti-

for each other, and carry one another dear and precious to the Throne of grace. They are ſo one in the Oneneſs of Chriſt, that they cannot be unmindful of them which are borne of the ſame will of God as they themſelvs are.

3. *Saints* (as they have all from Chriſt, ſo they) *lay out all upon Chriſt*; if they finde him hungry, they feed him; if thirſty, they give him drink; if naked, they cloath him; if in priſon, they viſit him. They will not ſee Chriſt in want.

Mat. 25, &c.

4. *The Saints are often meſſengers of good newes to each other*, when they are declaring Gods dealings, and imparting their ſeveral experiences.

9. *The Saints are a bleſſed people*, and bleſſed in this that they have

continually in the ſight and enjoyment of God.

10. *Angels are appointed to their ſeveral functions*; They have not all the ſame imployment, nor are they all of the ſame degree: there are Principalities, powers &c. but all know and keep their own rank.

have the Lord for their God, that they ſee him in his light, and live in his life.

10. *The Saints are appointed to ſeveral orders* and ranks, to ſeveral offices and imployments. Though they are all members, yet ſeated and ſituated in ſeveral parts, and for ſeveral uſes. 1 Cor. 12. 14, &c.

Though the *Saints* are in many reſpects lower then the *Angels*; yet in this they are higher then the *Angels*, viz.

THat Jeſus Chriſt and the Angels are not one as head and members ſo as to make up one body; he took not to him- 2. 16. ſelf or on himſelf the nature of Angels.

BUt the Saints and Chriſt are one body; they are bone of Chriſts bone, fleſh of Chriſts fleſh, yea 1 Cor. 12. Spirit of Chriſts Spirit: for that which is born of Spirit is Spirit. Chriſt took *into* Heb. 2. 16. as well as *unto* himſelf the Seed of *Abraham*.

XXVII.

XXVII. *Saints are likened to Gold.* Job 23. 10. Isa. 13. 12.

Gold.

The Mystery.

1. *Gold is a precious mettal.* 'Tis a mettal that is prized at an high rate; and in Scripture precious things which are of great value, are set forth by Gold; and 'tis because of its worth that it is so much sought after, and so much made of. 1 Pet. 1. 7.

Solidum. 2. *Gold is a solid and well-compacted mettal*, closely united within it self. 'Tis not so porose as other mettals.

Job. 22. 19. 3. *Gold is a pure mettal.* It hath the least dross in it of any mettal: and hence it is that Gold is more free from rust then other mettals are.

4. Gold

The Revelation.

1. *THe Saints are a precious people*; The Saints are greatly esteemed,

1. Of God, as his { Portion and Glory. } Deut. 32. Isa. 46.
2. Of the Angels, as their charge. Ps. 91. 11
3. Of their fellow Saints, as their brethren.

2. *The Saints are closely united*

1. To God.
2. To one another; and if they divide, 'tis because of the drosse that cleaves to them.

3. *The Saints are the purest of men*: for they are men purified and refined. Other men are ful of flesh, which is drosse; but the Saints are ful of the Spirit,

Aurum ab אור *ucere.*

4. Gold is of a beautiful, ſhining, and glittering colour When 'tis faire and clear weather, we ſay *aureſcit aer*, according to *Jobs* expreſſion, *faire weather* (the o-
זהב Job. 37. 12 riginal is) *Gold* cometh out of the North. And when we would make any thing faire and beautiful, wee *guild* it over.

5. *Gold is very pliant*, you may bow it; it is reckoned among its natures to be ſoft and pliant. And this ſoftneſs is from the great quantity of ſpirits which are in it, which ever helpeth to induce yeilding.

6. *Gold will endure*
Job. 23. 10. *the fire*, ſaith *Iob*, when I am tried I ſhall come forth as Gold, that is, I ſhall loſe nothing (*unleſſe it be droſſe*) I ſhall not be conſumed in the fire. Gold doth not loſe by Spirit, and that's their purity.

4. *The Saints are faire and lovely* through the ſplendour of Chriſts golden beauty which ſhines and ſits upon them. It's fair weather, a Golden, a cheeeful time with a Family, City, or State, when the Pro. 11. 20. righteous ſhine in it. They are the Gold, the beauty of the world.

5. *The Saints are of a ſoft and yielding nature.* They have new Ezek. 36. hearts of fleſh filled 26. with ſpirit, which makes them pliant and flexible to the will of God. Their hearts do (*as Wax to the Seal*) yield to the impreſſions of God.

6. *The Saints are not conſumed in the Furnace of affliction*, though heated ſevenfold. Though it burn Dan. 3 10. their bodies into aſhes, and reduce the fleſh into the firſt *Atomes*; yet the Saint, the

by being in the fire it keeps its excellency in despight of the envious rage of fiery flames.

7. *Gold can do much, it hath great command in the world:* according to the *Italian Proverb*, Love can do much, but Gold can do more, it can with worldlings.

8. *Gold is taken out of the earth*: 'tis digged out of the bowels of the earth. There is little difference apparent (till it be refined) betweene that and other earth.

9. *There is great pains taken, and men are at great cost and charges about their Gold, till it be of any use to them.* Oh what great hazzards have the discoverers of the *Indies* cast themselves upon,

the Gold is preserved, *the man in the spirit*, which is the Saint, cannot be toucht. The Saints come forth like Gold, that is, shining and full of glory. Job. 23. 10

7. *The Saints can do very much*; they are favorites to the great Commander of Heaven and earth, and are thereby very prevalent with God, who ever heareth them. Isa. 45. 10

8. *The Saints are called out of the world*, and till Christ take them out from the World and refine them, there is no difference betwixt them and other men; Christ findes no difference, but makes it. Joh. 15. 19 Rom. 3. 22

9. *It cost Jesus Christ much paines, and he was at great cost and charges that he might purchase to himself some poor soules, and make them Golden Saints.* We were not redeemed with corruptible 1 Pet. 1. 18 19.

upon, that they might be masters of its Gold!

10. *Gold is sooneſt melted*; other mettals are more courſe and churliſh, not ſo yeilding to diſſolution.

ruptible price, ſuch as is Silver and Gold; but with the precious blood of Chriſt.

10. *None melt ſo ſoon as Saints*, when God comes to refine them by the fire of affliction

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Some difference between Gold and Saints.

1. *GOld hath but earth for its principle*; Gold is but yellow earth; 'tis of a very low deſcent. It may ſay to the duſt, thou art my mother, and my ſiſter.

2. *The uſe of Gold is but to ſerve the world.* Its imployment is but to be toſt up and down from hand to hand, and be any mans ſervant.

3. *Gold weares away by little and little*, it decayes by uſe, and grows

1. *THe Saints have a ſpiritual principle and original*, they are of a Noble and Heavenly extract; for they are of the ſpirit. Saints may ſay to God thou art our Father, and to Chriſt thou art our brother; begotten of the ſame God, though not in the ſame way.

2. *The Service of the Saints is to be Gods only*; they are not to be imployed in the worlds work; they muſt not ſerve two Maſters.

3. *But the Saints gaine by ſervice*, and the more they are uſed

growes to be of lesse value. The more it's in service, the more it wasts. It keeps best out of service. Gold is like all other earthly constitutions, they perish in the using.

Col. 3 22.

4. *Gold hath its glory from Art*; were it not moulded, and shaped, and furbished by Art, it were of no esteem.

5. *Gold must return to its dust*, and perish and be no more.

1 Pet. i. 7.

used, the better they be. For 'tis the nature of grace to increase by laying out. Saints are at worst, when they are standing stil. *Grace is the best weare, for it weares not out in wearing.*

4. *But the Saints have all their glory from grace.* 'Tis not the work of mans hand, but Gods; that is the Spirit, which makes the Saints glorious.

5. *But the Saints* (though they die) *shall live in and with God for ever.*

An

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